

The **REWARD of FAITH**

in the life of
BARCLAY F. BUXTON



B. Godfrey Buxton

45p

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THE REWARD OF FAITH
in the life of
BARCLAY FOWELL BUXTON
186●-1946



Oil painting by EDDIS

JANET and BARCLAY, 1865

THE REWARD OF FAITH

in the life of

BARCLAY FOWELL BUXTON

1860-1946

by

B. GODFREY BUXTON

*"He is a rewarder of them
that diligently seek him"*

JAPAN EVANGELISTIC BAND

JAPAN EVANGELISTIC BAND

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The Buxton crest and motto.

*The head of the African being added when,
through the work of Sir Thomas Fowell Buxton, Bart.,
the slaves were liberated.*

J

With special reference to
places mentioned in this book



SEA OF JAPAN

HOKKAIDO

- Sapporo

Hakodate

Fukuyama

Fukushima

HONDO

Kgruizowa

Tokyo

Yokohama

lida • Odawara

KOREA

Oki Islands

Massive

Sakai

Yadove

Yonago

Arima's

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Mori

A

Osaka

Daito •

Mor
irose

10

Osaka

Hamada

Kagat

kayama

- Kash

Hiroshima

Kagat

kayama

- Kash

SHIKOKU

PACIFIC OCEAN

KYUSHIO

Statute Miles



FOREWORD

A Pen Portrait

THE little South African country church of Ladysmith, which I have just visited, is a really beautiful memorial to the Fallen. As I entered it I felt conscious of an Unseen Presence; and a quiet awe descended on my spirit. The same quiet awe, as one sometimes feels in a great cathedral, always impressed me when I was with our revered leader, Barclay Buxton. There was with him a sense of the presence of God which restrained one's tongue lest speech should sound merely inane. He used to exhort us (quoting the sixth chapter of the book of Isaiah) to show, in the presence of God, a reverence like that of the Seraphim: this reverence he not only signally possessed himself, but imparted to others in his company. But along with the sense of awe which his presence conveyed there was a love and understanding which dissolved all barriers.

My earliest distinct recollection of him was when, as a young missionary candidate, I was sent to him to be interviewed. I am not sure which of us was the more embarrassed, my embarrassment arising from fear of some question which would expose my deep ignorance and spiritual unreadiness. Hearing that I had been studying the book of Leviticus, he allayed my fears by asking my opinion and knowledge of it, and with much patience he listened to my youthful exposition. Recalling that interview I realize how gracious and comforting he was to a timid person whose future service hung on his verdict.

He was gracious to all alike; to the Japanese "ricksha" puller he apologized for his weight; to me, as I proudly carried his suitcase, he "was afraid it was very heavy". He was bathed in grace. On his last visit to Japan he sat in our little home, surrounded by his former students, now white-haired like himself and with long years of honour-

Foreword

able ministry behind them. He sat in a chair smiling at them as they clustered round him on the floor in a circle, each one trying to hold both of his hands at the same time. His great joy at meeting them and his atmosphere of radiant worship to God for all that the occasion represented, rather than the acceptance of personal glory and pride, makes the scene beyond description.

My visit to a city of inland Japan in his company is an ineffaceable memory. We landed at a deserted railway station, deserted except for two or three brethren there to meet him. After the triumphant and boisterous welcomes elsewhere this was something of an anticlimax, but nothing disturbed his sweetness. As we passed the ticket barrier hundreds of Bible Students and other Christians, hidden outside the station, burst into song: "For the children of the Lord have a right to shout and sing." We were put into a taxi, previously instructed to take a roundabout route, and, followed by a number of panting students who tried to sing as they ran behind, we arrived at the already crowded meeting place. Everyone rushed to take off his shoes, and then, his tall figure looking kingly with its crown of white hair, he was escorted to his place of honour. How they loved him and how they hung upon his words!

There was a presence which seemed to flow from him wherever he went, which made me want to sit with him just to wait to be blessed. It is not easy to describe; his very silence seemed rich. We have seen him so often, sitting in his room in our Japanese home, silently gazing out upon Japan's mountains—a silence which contained within it prayer for the land he loved, a revelling in the placid serenity of its immovable hills and a quiet exultation in the glories of the land on which his thoughts increasingly dwelt.

His very memory is a benediction.

REV. JAMES CUTHBERTSON

Missionary to Japan 1904-1936

Field Director Japan Evangelistic Band

PREFACE

THIS book has been written because many people who had known my father felt that a record of his life would be of value to this generation. They asked me to undertake the task, although I protested that I had no experience or gifts in writing. The matter is derived from accounts of contemporaries, from his letters, from memory and from the wonderful notes made in his five wide-margin Bibles. Members of the Japan Evangelistic Band have seen to it that events connected with Japan are correctly recorded, while another friend has given time to help put the material together. Their combined efforts have given, I hope, a book of which the blessing may not be lost through my inexperience. Because of the generosity of the Executive Committee of the Officers' Christian Union it has been possible to give time to the work, and maybe their reward will come through the great inspiration and enlargement which I have received personally.

To-day we talk much of methods. One reason for writing this biography is to show that the missionary principles laid down in Scripture still, as might be expected, hold good to-day. For it is recorded that after the Apostles had been preaching Christ in some new area and certain people had trusted Him, they would choose out quickly, from among these believers, leaders who could care for the Church in that place. To some of these were entrusted the responsibility for the spiritual work and to others the finances of the young Church. It soon became evident that such Christians must be "unblameable in their hearts before God" and right in their conduct before men: so the Apostles taught them and led them into the experience of the great things that the indwelling Christ could impart. The same pattern is found in the Old Testament. God commissioned a man to go to the children of Israel in

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Egypt and tell them of His deliverance from judgment and bondage. God then delivered them with great grace and power, as He had promised, and a "church in the wilderness" was set up under His direction with a priesthood appointed by Him from among the people. Before long, however, unbelief and ungodliness among the people became evident, with the result that they did not enter the land that God had promised but remained in the wilderness, so that this appeared to the world as the extent of the promised salvation of God. Then through the call of Moses, in Deuteronomy, and under the leadership of Joshua, faith was kindled by which they boldly apprehended the fullness of what had been promised them, and entered and possessed the land, becoming thereby worthy evidence of the fullness of God's promised salvation.

In the story of my father's experiences in Japan we find the same divine order. Through His appointed messengers the Lord would call out in some areas certain Japanese to Himself and there a church would be formed. Among its members would be found some fit to lead in spiritual things and others in temporal ones. Later on these Christians would recognize in themselves the need for the indwelling Holy Spirit to enable them to live worthily and do God's work effectively. So we see that the Old Testament, the New Testament and twentieth-century experience all conform with each other in the matter of methods of work for God.

But when we try out methods, even of divine ordering, we find that their effectiveness in no small measure depends on the man who is using them; God's methods require men of God for their execution. What kind of person can God make us to-day? In the life of Barclay Fowell Buxton there is proof that God can do for a man in the world of to-day, all that His promises imply, and for this reason, above all others, was it felt worth while to write

this biography. The recollection of what God did in the heart, disposition, character and conduct of this man, as in many another still with us to-day, should stir us from our lethargy and unbelief to make us desire to be "filled with all the fullness of God": thus, only, may we be adequately equipped to serve God among men in this most tragic and sinful of centuries. I have feared lest those who had not known my father should think the picture unreal, idealized, and lacking, if not faults, at least the element of conflict through which all great men must pass if they are to serve God among men. God's pattern biographies in the Bible faithfully portray sins and mistakes of judgment as well as acts of faith and obedience, and I had these pattern biographies in mind when I wrote, so I honestly—but how vainly—sought to recollect faults and sins to record faithfully as the Bible does. My father lived a singularly even life: one which never "let the side down" in the home or in the mission field or even on committees when feelings were running high. His talk was free from exaggeration and from those half-truths that are told for politeness' sake, and from criticism of others. Soon after his marriage he asked my mother to keep from him any praise that she might hear concerning him or his addresses "because pride is such a danger to me"; yet he rarely spoke of himself as proud men incessantly do. "The backslider is full of his own ways," but he was not. He was sometimes thought to be over-slow in correction or judgment, but where another might speak sharply and produce an immediate external amendment he, by patience and love and godliness (with at times, however, a clear, humble, penetrating, correction), worked a deep, inward, lasting deliverance from the *cause* of the fault which the sharp and hasty rebuke could never produce. I have often felt that on committees he said too little—but when he did speak it was to give a balanced summary of the points

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under discussion, or a clear convincing solution to a problem upon which everyone could immediately agree. By standing back he had grasped the whole situation and could give a concise solution. Against Joshua 22: 33 he wrote, in the margin of his Bible: "You may think other Christians wholly wrong who nevertheless are pleasing to God and would be to you if you understood them." A truth like this doubtless influenced him greatly when he found himself differing from others. Some, who "knew (and loved) Barclay Buxton," differed from him in his judgment that the Church of England was not his first responsibility in Japan—a judgment which led to his not submitting to all that was asked of him as one of its ordained ministers. These found his attitude created problems and made them feel shortcomings in him which, of course, are present wherever a decision has to be made to reject one of two principles, each of which is in some major degree right. But I am glad that the bond of love was not broken because of "differences of administrations", for they served the same Lord.

It may be fairly argued that in portraying him I am prejudiced as a son; it may also, however, be fairly said that with the closeness of son-ship I have had great opportunity to observe faults.

I should not like it to be thought, however, that either my father or myself held the unscriptural doctrine that it is possible for a Christian to come to a state of grace in which he *cannot* sin. But whereas provision has had to be made "if ye sin", yet nevertheless let us not complacently settle down "to continue in sin" but eagerly seek that God's purpose may be fulfilled in us that "ye sin not" (1 John 2: 1), remembering that God Himself offers to "preserve us blameless" (1 Thess. 5: 23) and has predestined us "to be conformed to the image of His Son" (Rom. 8: 29). Should we be surprised, therefore, when

this happens in some measure? After all, in the "pattern biographies" the Holy Spirit saw fit to omit from the record of one man's life—that of Joseph—any mention of sin (an omission which proves nothing except that in God's purpose there was no profit in discussing it there).

And in the matter of inward battles and perplexities it may be noted that, as Mr. Hoste of the China Inland Mission has observed: "It was characteristic of the Holy Scriptures to be silent concerning the inward conflicts through which Jonathan must have passed in connection with his relationship to David. It is enough to know that he was a man of like passions with ourselves and that, therefore, he must have realized fully all that acceptance of David involved to himself." Although my father also gave no sign of inward conflict, this does not mean that it did not cost him dearly at times to follow the Lord's leading. To one of his gentle spirit any expressed opposition was a trial, and in the early days of his ministry he faced much difference of opinion with quiet firmness. The hundred years preceding his birth had witnessed the Evangelical Revival with the great work of Whitfield and the Wesleys who had brought to the Church of God a new realization that Christ offered salvation, purchased at Calvary, for the individual. Christians thus enlightened began to see the infinite value of every human soul: slaves were set free, prisons reformed, pay and working conditions of labourers improved, while missionary work in distant parts of the world began in earnest. Half-way through the nineteenth century came the counter-attack as an era of humanism, materialism and popular science began to come in. Early scientific feelers after fundamental theories were soon accepted as proved facts and were supposed to contradict the eternal verities of Scripture. A large portion of the Church, like a flock of silly sheep, hurried to graze on the poisoned foodstuffs of this new "By-Pass Meadow",

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and before long external rather than inward matters had become "priorities": finance rather than faith; buildings rather than builders; intellectual concepts rather than "the full understanding of the will of the Lord". Conventions for drawing nearer to God became conferences for discussion—and that discussion often on the human plane. In this whirlwind, however, some stood unmoved, for they were proving that in the Bible there is life—an eternal life of the Spirit which cannot be obtained through speculations about man's origins in the dim past nor his supposed marvellous evolutionary development in the far-distant future. (Incidentally, two world wars within a quarter of a century have gone far to show the folly of these unscriptural teachings.) My father was one of many young men who stood firm against the popular teaching of his day and continued to prove that prayer and the direct personal application of the Scriptures met the need of hungry and sin-sick hearts, whether learned or simple. Thus came to him the element of conflict which must in some way or another meet every generation of young Christians.

Again, it must have needed much strength of mind and fixity of purpose to leave the excellent work which he was doing in England and step out from Victorian comfort and luxury to the comparatively primitive life of nineteenth-century Japan. Although he went out with the full blessing of his family there were not wanting friends and fellow-workers who said: "Such waste" for a man of his ability and attainments to take up work in a country which was still using bows and arrows when father was at school. But nowhere has he left any record of inward battle: and if notes in the margin of his Bible suggest this, they also show how the Word of God built up for him an armour and a House of Defence against the day of trouble.

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It is hard for a much lesser man to give a true picture of my father and one realizes how many biographies must suffer from the lesser quality of the writers. For instance, someone who kindly read the manuscript and who knew father well, most rightly remarks that my own strictures on those who held other views on Holiness or the Higher Criticism are more strongly worded than my father would have worded them. In fact, father would not have included them; but they are included because I feel that in a biography it is right to step aside at times to discuss matters that arise: and so the character of the writer cannot altogether be hidden in the work. Amongst biographies, Hudson Taylor's life stands supreme because the writers were themselves in every sense of his quality. So if the reader is to receive a true reaction to this example of God's grace and handiwork, he will need to pray as he reads it. He will not be the first to seek a blessing from God through the inspiration of Barclay Buxton's life, for the writer had a pre-view—and so has already staked his claim to join those who "through faith and patience inherit the promises" in order to serve God more faithfully.

B. G. B.

NOTE

Before each chapter there will be found some notes from Barclay Buxton's Bible. They are not, in every case, connected with the chapter that follows, but they show how he drew from his Bible that which he could ask God to apply to himself and his work. They are offered to you here for the same reason.

The verses on faith at the start of each chapter are a reminder of the vital importance of active faith in the life of the Christian, if "the Reward of Faith" is to be enjoyed.

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NOTES FROM B. F. B.'S BIBLE

THE CHILD

Our Lord's Perfect Boyhood

LUKE 2

Respectful attention to teachers	LUKE 2 : 46
An earnest spirit of enquiry	2 : 46
A love of holy things	2 : 46
Understanding replies to questions	2 : 47
Desire to please God	2 : 49
Dutiful submission to parents	2 : 51
Healthy growth in mind and body	2 : 52
A delight in God and man	2 : 52

The Children's Chapter

MATT. 18

The child hears His Call	MATT. 18 : 2
comes to Him	19 : 14; 18 : 2
trusts himself to Him	18 : 2
submits to His placing	18 : 2

So the Lord teaches the way of salvation by this child

A child is humble and great MARK 9 : 37; MATT. 18 : 4

To refuse a child is a solemn responsibility 18 : 5

The richest blessing for a lover of children 18 : 5

A child is easily influenced or discouraged 18 : 6

May I be saved from being a stumbling block

One lost child 18 : 12

A child may perish 18 : 14

Forbid them not to come 19 : 14

A child can come to Christ 19 : 14

Christ

came to shepherds LUKE 2

worked with carpenters MARK 6 : 3

lived among fishermen MARK 1; LUKE 5; JOHN 21

made friends with clerks MATT. 9 : 9

I

THE ROOTS AND SOIL

1860-1884

From a child thou hast known the holy scriptures 2 TIM. 3 : 15

The unfeigned faith that is in thee . . . in thy grandmother . . . and thy mother 2 TIM. 1 : 5

IN AUGUST, 1860, THERE WERE BORN WITHIN A FEW weeks three children whose lives were to be of world-wide influence during the succeeding eighty years: Taylor Smith; Gipsy Smith; and Barclay Buxton.

In the small village of Kirkby-in-Kendal, Westmorland, the wife of a coal agent had a child, John Taylor Smith, who was to become Bishop of Sierra Leone and afterwards Chaplain-General to the Forces—a man outstanding in his ability to bring men and women to Christ through contact with them in daily life. Then in a field next Leytonstone House, Essex, a gipsy camp was pitched, in a tent of which that month a gipsy woman nursed a child to be known throughout the world as “Gipsy Smith”, who at the age of eighty-seven was still able to hold a packed audience in the Albert Hall by his presentation of Christ in power. In the house, near which the gipsy tents were pitched, another baby was born—Barclay Fowell Buxton. Over the next eighty-five years in Great Britain, Japan, China, Australia, Egypt, Canada and the United States, he was to leave behind him a path of blessing of hearts made clean and lives made upright by the Holy Spirit.

Each of these lives was enriched by its setting and surrounding influences. Taylor Smith began his business life

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in a jeweller's shop, learning to appreciate quality, detail and beauty and individual precious stones. Gipsy Smith grew up in camp in hardness and rough living, trained to alertness and loving the flowers of the field, later to win the natural man from his hardness to become subject to the love of Christ. Barclay Buxton's home was full of the coming and going of godly men and women of affairs—whose work was influencing conditions in prisons and hospitals, the lives of slaves, of overworked and underpaid mothers and children, and the flow of missionary work across the Seven Seas. All this was set in with the treasures of sport and social life—tennis, cricket, racquets, fives, fishing, shooting, stalking and riding—which enriched him with fair play, quick decision and severe exercise, and taught him to take disappointments well. He learned also from a cross section of life the qualities and needs of others, both as a small boy delivering wood to the cottages on the estate, and later as he visited other homes of England and Scotland when in his teens. By these varied means God equips those who are to serve Him in coming days.

After two world wars and the atom bomb we almost feel that we have been cut off from our roots and that they do not matter: but the influence of our beginnings never leaves us. So it is not unfitting to examine the roots from which Barclay Buxton sprang and the soil in which he grew up. His mother was Rachel Jane Gurney: with her came all the heritage of the Gurneys of Earlham; a heritage of world vision and of world need met by hard thinking and self-sacrifice. The Gurneys were descended from the Lords of Gournay, to whom in A.D. 912 Rollo the Dane had entrusted the guarding of the Normandy frontier. They crossed to England under William the Conqueror and settled in Norfolk: a descendant is noted as Capitol Tenant in the "Domesday Book" of A.D. 1080. By 1683 John Gurney is found standing with the Quakers and im-

prisoned for three years in Norwich gaol. His son, in 1720, defended "the cause of the importing of calico and cotton manufactures" before the House of Lords, for: "the cause was the cries of the poor for bread" and if action were not taken "thousands would perish". Such men, having learned that Christ died for all, recognized the rights of all to the necessities of life and were among the pioneers who stood up on their behalf.

Through the next two centuries an unbroken succession of Gurneys are found evidently experiencing the salvation of God, with a deep and spiritual study of the Bible which resulted in practical and spiritual service to man. They saw that it was grace, not birth, that finally makes a true gentleman: "It is only the correction of our hearts that can make our manners truly pleasing—in short, make us real gentlewomen, not mock ones," wrote Jane Gurney. Of Elizabeth Fry, another Gurney by birth, it was said: "She had a power of raising others to her own solemn view of eternity, yet her language was not brilliant, yet admirable in its appropriate selection." Whether she was preaching to the women in Newgate Street prison—women so wild that the warder would not enter, but yet women later transformed by faith in Christ through her uncommented reading of the 107th Psalm—or whether entertaining royalty in her drawing-room, she dealt always with both practical and heart issues. "The king wept as she showed that the king on his throne and the cottager in his humble home must equally acknowledge Christ before men." One day she would be rowed out to give a final word of love to women being deported, and the next a king or a princess would lunch at her house, hungry in heart to lay hold of Christ. Such were Buxton's roots on his mother's side.

What was his heritage from his father, Thomas Fowell Buxton? As early as the reign of Richard II a Buxton is recorded to have borne the same arms, crest and motto as

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to-day, though the motto "Do it with thy might" was displayed in Latin.

Barclay's grandfather, Thomas Fowell Buxton, the first baronet, was the "slave-trade" Buxton whose early years had been so greatly influenced by a faithful and God-fearing family gamekeeper, Abraham Plaistow. Thomas Fowell lost his father when he was still a boy, and as he had early acquired a taste for field sports he spent much time in the company of Plaistow. This man was well fitted to train his young master to be fearless and hardy, but his influence went further than this. Once when riding to hounds young Fowell used an unpleasant epithet, whereupon the gamekeeper took him straight home. Plaistow could neither read nor write, but he was a humble follower of Christ. In later years Fowell wrote of him: "Such was my first instructor. I have profited more by the recollection of his remarks and admonition than by the more learned discourses of all my other tutors." During a severe illness in 1813 Fowell spent an hour in fervent prayer because of doubts which held him in their grip. On the following day he found that "a degree of conviction" had taken their place and that it was difficult to express the joy that he possessed: "Now I know that my Redeemer liveth." "I knew that by myself I stood justly condemned, but I felt released from the penalties of sin by the blood of His Sacrifice. In Him was all my trust."

From the time of this experience at the age of twenty-seven began his life of service. Wilberforce had hoped that when the trade in slaves was made illegal, slavery would be at an end; but it was soon evident that though men could no longer be caught and sold as slaves, this enactment did not free those who were already in bondage. To Thomas Fowell Buxton, therefore, Wilberforce passed the cause to be fought until every slave was freed. Often, in the long battle that ensued, Buxton stood alone in the

House of Commons on behalf of the slave. After a defeat in Parliament hundreds of friends pressed him to accept a half-way measure, but he refused to stand for anything but the extinction of slavery. When, with these friends voting against him, he yet won ninety votes for Abolition in the House, it was evident that gradually the public conscience was being stirred: his friends, however, were so angry that they would not speak to him. To his daughter he wrote, in September 1832:

“Do you remember how we desired that God would give me His Spirit in the emergency? and how I kept open the passage (2 Chron.: 20): ‘We have no might against this great company . . . but our eyes are upon Thee’? I sincerely believe prayer was answered and the influence of the division cannot be calculated.”

Finally, on May 14, 1833, the great debate took place. As he left his study to make his speech in the House he turned back for one look at his Bible which opened at Isaiah 58: “Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and to break every yoke. And the Lord shall guide thee continually.”

“The remembrance of this”, he wrote, “preserved me the whole evening. I felt sure the promise would be fulfilled.”

Throughout his life his letters show how carefully he went aside for quiet thought over the Bible, and for prayer—how deeply also he was led and sustained by the principles and promises which he found there. His whole trust was in Christ for the purifying of his heart and his actions and for effecting the causes which God commissioned him to undertake. For many causes won his support besides the freedom of the slaves. He so presented the wickedness and folly of imposing the death sentence for

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crimes other than murder, that the legal right to condemn to death was reduced from two hundred and twenty-three causes to nine. He was also a member of the first committee of the British and Foreign Bible Society, and the first treasurer of the London City Mission.

These, then, were the roots from which Barclay Buxton came and the soil in which he grew. Yet there was no guarantee that he would profit thereby, unless he too apprehended the grace of God for himself.

In fact, to-day, we in Britain see how quickly we can lose our great inheritances. Those who are truly spiritual may be followed by those who are ungodly but righteous, and their grandchildren may be irresponsible and individualistic, unless each generation reflects the animating principle of its predecessors. Such inheritances require of us the riches that are in Christ Jesus, by which alone they can be maintained and developed to the full.

When on August 16, 1860, this the tenth child in a family of five boys and five girls was born, his mother wrote to a relative, Harry Barclay:

“We should very much like to name our baby Barclay. It would be a real pleasure to have you often brought to our minds. I feel as if I should love him a little more if he had such a dear name.”

The name had, indeed, long been linked with the Buxtons' in business, in family relationship and in the service of God. This line also had produced that noted servant of God, Colonel David Barclay, who boldly opposed the sacerdotalism of Archbishop Laud, and, after careful study of the New Testament with the teaching of the Quakers, joined them despite the sneers of his neighbours. It was in this connection that Whittier wrote the poem “Barclay of Ury”, the last stanza of which tells how this David Barclay, the Laird of Ury, roughly treated by the

mob, answers an old soldier who protested that such a gallant warrior should be so treated.

“Marvel not, mine ancient friend:
Like beginning, like the end,”
Quoth the Laird of Ury;
“Is the sinful servant more
Than his gracious Lord who bore
Bonds and stripes in Jewry?”

“Give me joy that in His name
I can bear with patient frame,
All these vain ones offer;
While for them He suffereth long,
Shall I answer wrong for wrong,
Scoffing with the scoffer?”

Another of this family was Robert Barclay, the apologist (1648), who wrote of the Quakers, to whom he also joined himself:

“Not by strength of argument I came to receive and bear witness of the truth, but by being secretly reached by this life. For when I came into the assemblies of God’s people, I felt a secret power which touched my heart, and as I gave way to it I found the evil weakening in me and the good raised up, and hungered more and more after the increase of this power and life whereby I might feel myself perfectly redeemed.”

“Barclay” was, therefore, in a sense a prophetic name for one whose habit was to seek the truth direct from the Bible, and whose call was to be the preaching of a holy life, received and sustained by the Spirit of God. In fact, his earliest memory was concerned with spiritual things, since it was the christening in the West Ham Parish Church of his youngest sister Ethel, born in 1864. He also remembered that about this time the gipsy tents, in which Gipsy

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Smith was born and must then have been growing up, were still in the fields by his home.

Two years later the family moved to Ham House, his mother's old home, with a large garden and fine trees, a park and the good cricket ground which is now West Ham Park. In 1868 they moved again, this time to Easneye, near Ware, in Hertfordshire—a house designed by his father and set on a hill that King Alfred had held against the Danes. On this country estate of woods, fields and farmland, he was to grow up in a home life filled with love, happiness and devotion to God and the Bible. From their earliest days all the children were taught to make known their wants to God; and, as soon as they could read, their parents helped them to love their Bibles by giving them editions in really good print. As his elder sisters were now seventeen and eighteen years old, Ellen (later Mrs. Robert Barclay of High Leigh) specially looked after Barclay, her influence on him remaining all his life.

His brother Alfred (alert and vigorous, aged ninety-five as this is being written) tells an amusing story of how, when quarrelling was going on in the nursery, Barclay, aged four, would take up his little three-legged stool and sit in the passage until it was over.

Every Sunday afternoon his father, home from business, gathered the children round the drawing-room table for "Scripture searching". They brought their own Bibles and received guidance in marking these. At first they would look up such simple subjects as "answers to prayer" or "the love of God"—writing in the margin "A.P." or "L.G." The daily schoolroom lessons also began with the reading round of a chapter of the Bible with explanations from their mother. When school days came Barclay first went to a preparatory school for Harrow—but owing to his indifferent health he was moved to "Hewett's" at Rottingdean. A large playground, racquet court, and two

fives courts enabled him to begin to show his prowess at games. While there he won five prizes, and three times won the Fives.

At the age of fourteen he went to Mr. Watson's House at Harrow, the great Dr. Montague Butler being headmaster, and in one of his first letters wrote:

"For breakfast they give us no meat; so if you wish, you can go to Bartholomew's and buy sixpennyworth of what sort of meat you like, sausages, cutlets, ham, eggs and you get generally more than I can eat. At 10 p.m. each night the gas is turned off, which effectually stops all the gas!"

During his first year he won the House fives competition and played for the House with Meek (captain of the School cricket XI). They reached the final with Hutton's who had a very strong pair, Whitaker and Radcliffe. The match was two games all. "Then it was exciting. The final game would decide which should be cock House of 1875. Finally it was 'game ball all'." But he won, and later set up a remarkable record, representing his House at fives during the whole five years that he was at Harrow, and winning every year. For this the House clubbed together and gave him an inscribed travelling clock which he used to the end of his life.

In the Yonge's Cup the partners were drawn from one boy above, and one below, the fifth form. In the finals he found himself matched against Meek. Again it was two all and then "game ball all" three times: finally he hit the ball on the line and it rose and went over the wall. It was bad luck, as the shot appeared to be a certain winner. In cricket he played in the School second XI.

At fifteen he changed from the classical to the modern side to study history, modern languages and mathematics. He found his form master, Edward E. Bowen, a very clear

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teacher. Though youngest in the form, he came out third. His letters give no evidence of his feelings and attitude to Christian things at this time, until his sister-in-law, Minnie, was desperately ill after the birth of her son, Harry. He then writes: "How thankful we ought to be to our Heavenly Father to let such a precious gift remain a little longer in our hands. How can we possibly thank Him enough for it, and yet I am afraid my heart soon gets cooler to Him. Public School life, unless you are completely wrapt round with armour against temptation (for which I pray), can be very harmful to you."

Twice he won the Gold Medal for mathematics—this had never been done before in the history of the School: the second time, however, the actual medal was given (perhaps rather unfairly) to the second boy. He also won the Clayton Memorial Scholarship. While at his preparatory school and at Harrow he had continued the habit of reading his Bible and praying each day, which his mother and his sister Ellen had begun in his earliest days; and if he shared a room with another boy, he would read with him. This was no small evidence of courage, faithfulness and continuity. He had seen the truth and set himself to fulfil its demands; he had come also to see the importance of bringing others into the knowledge of these things and had tried to do so.

In October 1879 Barclay went up to Trinity College, Cambridge, with rooms in New Court. His letters were like those of any other undergraduate. "Whoever is reading this had better take some refreshments at this point, for I am going to give you another dose quite as long as that which has gone before. . . . What a lot of bosh one can write if one is put to it. I am glad that I have not got to read it. Good-bye dearest mother. . . ."

In the summer of 1880 he went north to Braemar, where the scenery is superb—steep rocky precipices, with a little

burn cutting its way down each. He did some stalking to the top of these mountains, and shot two stags, a right and left, after being out all morning.

“At about three we spied two on flat marshy ground. We stalked up, creeping along quite flat, getting beautifully wet. But they made off and we could see them for a long way, every now and then turning round looking at us. They looked awfully jolly. Then we spied a herd, which we stalked for an hour until we got to the very top of the hill. As we looked over we could first see their horns. I had to stand to see their bodies, and shot one at fifty yards and the other at seventy yards as they trotted off. There are three of the right sex here, General Crinlock, Mr. Fowler, and his secretary, but there are three young ladies whom I do not know who they are!”

While at Cambridge he twice won the lawn tennis singles (1881-82), playing against Oxford each year and in the championships at Wimbledon. He also played royal tennis for the University, his opponent being Edward Grey (later Lord Grey of Falloden, our great Foreign Minister in 1914). They had been at Rottingdean School together. He also played cricket while at Trinity, making regularly thirty and forty, his wicket-keeping resulting in a veritable harvest of catches. In 1882 he took an Honours degree in mathematics, being Senior Optime of the year.

Barclay threw in his lot with the C.I.C.C.U. (Cambridge Inter-Collegiate Christian Union), taking part in its daily prayer meetings and its evangelistic services. There was a very remarkable set of Christian men up at that time, as can be seen by their subsequent Christian impact on the world. Their influence on him must have been great: J. E. Kynaston Studd, captain of the University cricket side, with his brothers C. T. and George, also in the side; Stanley Smith in the Varsity boat, Granville

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Waldegrave (later Lord Radstock), Arnold Pelly, John and Dundas Battersby (the family of the founders of the Keswick Convention) and others.

During this time he was realizing more and more the importance of the spiritual life: for instance, he felt that he should not go home for a week-end if this meant neglecting his Sunday school; and from a small legacy he bought *The Speaker's Commentary* to help him in preparing his Sunday school lessons more thoroughly.

Throughout the early part of the year 1882 he became greatly concerned to find out how best to use his life. Business was open to him on the largest and most profitable scale, as his father had proved and his brothers were to prove; he saw in them and in his forebears how fruitful a Christian business man or member of Parliament could be for Christ and how much effective philanthropic and gospel work such a man could do. Yet he had quietly settled to the conviction that God was calling him to be ordained and to find some large needy parish in which to work, though he realized that it must cut him off from the life that was bound up with Easneye, the estate, shooting and games. His decision, like that of other young men who dedicate their gifts to the service of Christ, was strongly contested by some whose advice and goodwill he valued. "Was it the best use for Christ of his clear brain and good looks to be buried where these gifts might not be appreciated, and where they perhaps would not produce a worthy life work?" How many have such insinuations thrown at them as they step out for God.

This was no light decision for him to make, for it is clear that little of the full joy of Christ was his as yet. Spiritual things hardly appear in his letters up to this period. He had a heart responsive to what he saw to be right, and a character that did its duty. But it was heavy going and as yet he had no assurance of his Christian

standing. He had come to see his duty to God and man, and to do it with his might, as the Buxton motto required of him. Having decided to be ordained, he stayed up another year in the University to prepare. Handley Moule (later Bishop) was Principal of the new Ridley Hall which had been opened only eighteen months before, but Barclay rather feared the hot-house training there, even though the teaching of Handley Moule was so superb and true to Scripture. Consequently, he continued at Trinity College, attending Dr. Westcott's lectures and reading under his guidance for a year; the subjects of study being the Epistle to the Hebrews, and also the Person of our Lord. Towards the end of this year, 1882, he took much trouble to find out, by prayer and by conversation with men of God, the best way to spend the time before ordination. Eventually he went to St. Paul's, Onslow Square, South Kensington, where he worked as a layman under that great evangelical giant, the Preb. H. W. Peploe, from June 1883 until the end of the year. He had lodgings with John Battersby, the curate, whom he had known well at Cambridge, and he worked with Elwin Oliphant, curate-in-charge of the St. Matthew's Mission Hall, Walton Street, in a closely populated district. Oliphant was a man of great devotion and vital Christian experience, so that these months were happy and useful.

In the autumn of 1883 Moody came to Cambridge and held an historic eight-day mission which influenced a large number of undergraduates so greatly that their lives affected Church, State and Mission Fields during the next fifty years. Barclay Buxton came up from the London parish, maybe to persuade his friends and other undergraduates to attend. On Tuesday November 9, his father also came down from Cromer and was sitting next him as Mr. Moody spoke on St. Luke 14: 17: "Come, for all things are now ready." He showed how the Lord was

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sending these messages of His love to be enjoyed there and then, emphasizing the word "now" in the text. The point, which Barclay had probably known intellectually for so long, suddenly became crystal clear to him. "There it is," said Moody, "Christ has bought this for you. Accept it. Take it now. Everything that your heart and spirit needs is waiting for you to take now from Christ." St. Paul said he prayed for "the Spirit of revelation in the knowledge of Him" to be given to his converts. Barclay knew these things, but now he saw the significance of them, and this revelation changed plodding duty response to Christian truth into spontaneous life and instinct. So that evening he clearly saw that Christ offered a gift, to be received there and then by those who confidently trusted Him and His statement. To this simple fact of the gift of God, received by faith in Him and not by our works or consecration, he was to bear witness in many parts of the world for the next sixty years and more. It is difficult to say how this experience, coming after the evidence of his Christian faith at school and the university, can be "placed" in Scripture. Christ is the Way, the Truth and the Life, but not all immediately enjoy Him under all these aspects at once. Christ said: "Except ye be converted and become as little children. . . ." Can the experiences indicated by these two verbs be enjoyed in successive stages? Barclay Buxton had "turned towards" Christ and His Word and had walked as far as he could in His Way. Now came revelation by the Truth which showed him that he could receive the gift of a new life from God. On taking this gift he was "reborn" and consciously became a child of God. In somewhat the same way the disciples followed Christ for three years before they were born of the Holy Spirit (John 20: 22), and became such very different men. Yet in those first three years their lives had been guided, controlled and taught by Christ, but as it were from without.

Christ had been walking with them, but not yet was Christ in them. Then came a new life that was born in them—they were “born again”, to use our Lord’s phrase in John 3—after which they understood spiritual things instinctively, which they had not been able to do before the “divine nature” (2 Peter 1: 4) had become theirs. I think then that this was the day on which Barclay was “born again”. Spiritual life, in contrast to natural or religious life, became his. This established all that had gone before and became a foundation on which he was quickly to build.

As he resumed work in the parish he found Webb Peploe’s preaching and the life and testimony of Elwin Oliphant were bringing him, as Wesley would say, to a “strong conviction for holiness”. He felt that his heart was not clean and yet he was convinced from the Bible that Christ could make it so:¹ thus he became convicted of his need for purity of heart, and also of his need for the baptism of the Holy Spirit, when his life would be controlled by the overwhelming and abiding presence of God Himself, who would maintain in him the things that God had done and enable him to win others to Christ. And so he began to study these great truths as they are revealed in the Bible and to preach what he discovered. One day in his own mission hall he was addressing the Christian workers on Hebrews 10: 19: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart.” As he spoke, the Holy Spirit used his own message to bring faith and assurance that his heart had there and then been cleansed, and that the Holy Spirit had come upon him enabling him to bring Christ to other people. None will doubt that God did indeed do His work in him, for throughout his life the testimony of friends (and of those who disagreed with him)

¹ Ezekiel 36: 25-27; Acts 15: 9; Psalm 51: 10.

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was that he lived everything that he preached. He was indeed a Christian of such living calibre that people of all ages loved to come to him for help, because his life was evidence of the power of Christ and reality of His promises. Then they too were enabled to find that Christ solved their problems and satisfied their need.

When he had done six months as a lay worker in the parish his father felt that, before he was ordained, it would be valuable and instructive for him to travel. At the same time Arnold Pelly, his brother-in-law, who had married Janet (her portrait as a child is in the frontispiece of this book), was needing a thorough holiday after three heavy years as a curate. So these two set off through Switzerland to Italy, Egypt and Palestine.

The Great Pyramid was of special interest. He climbed to its four-foot passages, noticing the tiny niches, over the measurements of which Piazzzi Smith had just spent three years, surprising the world with its scientific perfections and its suggested historic prophetic accuracy.

During their travels Barclay showed his love of shooting by taking every opportunity of adding to the pot. Going up the Nile to Luxor, he would jump off the ship with his gun during its five-minute stops, and bring back three or four pigeons. Along the route he also shot plover, quail, duck and jackal. In Galilee the pot was filled by his shooting five snipe, wading up to his waist in the hope of a duck also. The dragoman reported "two black duck like a chicken". So he ran and shot—two waterhen! That night, hearing partridge calling on the mountain, he slipped out of his tent in his pyjamas and shot one.

In Jerusalem they went round the traditional sights, and afterwards they both walked across the Kidron and along the road to Bethany. Reading beforehand in St. Luke 19, he writes: "I could not reconcile verse 37, 'when He was come nigh even at the descent of the Mount of Olives',

with verse 41, 'When He was come nigh, He beheld the City', for one imagines that once on the descending side of the Mount He must have seen the city. But it is not so, for there is a spur that hides the city from view. As the road winds round that spur, the city bursts into view; and doubtless it was here that 'He beheld the city, and wept over it'."

Having passed along the road to Bethany, where the road turns over Olivet, he gained his first sight of Jerusalem, as did the Lord Jesus. "There I lingered for a long time, but the rain and sleet and hail were coming down, so I could not remain as long as I would have liked. So I walked back past Gethsemane and Calvary." Next day, sitting in Gethsemane, Arnold Pelly and he read the story in St. Matthew: "It brought back the words to us with great power as we looked on these stern walls of Jerusalem, and realized that our Lord probably saw Judas and his company coming down with their clatter and lamps to seize Him." Outside the Damascus Gate they came to the place that his cousin, General Gordon, believed was Golgotha, "the place of the skull", and being outside the city walls is most probably the place where our Lord was crucified. "It is remarkably like a skull, with two great caves on the steep cliff, which look like the eyes. We sat for a long time, and tried to realize that there our salvation was won."

This four-months' journey had proved its value. On one or two occasions they had had opportunity to address informal meetings. The commanding officer of British Troops in Cairo allowed Barclay to speak to his men, and the missionaries in Joppa asked Arnold Pelly to take a Bible study.

Returning to England, Barclay was ordained deacon on June 8, 1884, and priest on May 31, 1885. He became curate to the Preb. H. W. Peploe, sharing with

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Elwin Oliphant the work of St. Matthew's Mission Hall, which went from strength to strength. Eighty people from many churches came regularly to his meeting for Christian workers, at which he opened up the great truths of the purifying of the heart by faith in Christ, and of the coming of the Holy Spirit in power to the individual believer. From time to time evangelistic missions were held after which he would arrange evening Bible study for the converts, to help them to become rooted and grounded in the faith.

Though he had been greatly helped spiritually in his life by many different people, yet now in the thick of his parish work he could see that he owed his spiritual knowledge and experience more to his parents than to anyone else: and so he wrote to them in 1885, on their fortieth wedding anniversary: "I know for myself that the human ministers whom God has blessed most to me in bringing me into a living union with the Lord Jesus are you and mother." Such is the power of godly parents. The father, a business man, with great financial and public responsibilities, far from neglecting his children's spiritual life, was the main instrument through whom each of his eleven children grew up as a child of God, loving the Bible and serving Him daily both in professional capacity and private life. The reward of these parents was a fulfilment of the promise in Psalm 128: "Thus shall the man be blessed that feareth the Lord." Much in our lives is really the working out of a God-given principle on which our forebears acted. Where parents neglect the principles, of course the results are not enjoyed by the children.

NOTES FROM B. F. B.'S BIBLE

THE CALL OF GOD

Moses' Seven Objections to God's Call

Lack of fitness	EXODUS 3: 11
Lack of words	3: 13
Lack of authority	4: 1
Lack of power and speech	4: 10
Lack of suitability	4: 13
Lack of success in the world	5: 23
Lack of acceptance by His people	6: 12

How things get done for God

Pray for the people	ROMANS 1: 9
Ready to go to them	1: 15
Plan to go	ACTS 19: 21
Get others to pray	ROMANS 15: 30-32
The plan approved of God	ACTS 23: 11
Testings	ACTS 21: 11; 28: 1
Fulfilled	ACTS 28: 16

Missionary Work

God allowed me	I THESS. 2: 4
put me in trust with the Gospel	2: 4
counted me faithful	I TIM. 1: 12
enabled me	1: 12
revealed His Son in me	GAL. 1: 16
gave me grace to preach	EPH. 3: 8
Woe is me if I preach not the gospel	I COR. 9: 16

2

THE CALL OF GOD

1885-1889

By faith . . . when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God . . . esteeming the reproach of Christ greater riches . . . for he had respect unto the recompense of the reward. By faith he forsook Egypt . . . for he endured as seeing Him who is invisible

HEB. 11: 24-26

IN MAY, 1885, BARCLAY FIRST BEGAN TO FEEL CONCERN about the Mission Field. He was not the first to have strong pressure brought against him in this matter. "You are one exactly cut out for the real work which is now needed in a home parish, singularly fitted to win young men, and by nature, manner and even appearance (to say nothing about earnestness) cast in a mould precisely as now wanted in England. You feel it your duty to go to the mission field as you are anxious to be not stinting in work and in self-denial, feeling that whatever is most sacrifice is your right course. There is a danger that your enthusiasm be your guide instead of godly wisdom." So wrote John Henry Buxton who had seen the blessing brought to his own village through a mission held by his younger brother.

No further mention of the matter appears at this time. Quietly and steadily he was going forward, studying the Bible, learning to bring men and women to trust Christ, while himself waiting for the Cloud to move forward as God willed. In October, 1885, he wrote to his father about -

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a matter, through which he felt that he was becoming, as a minister of the Gospel, a stumbling block to some:

I know I may put some facts and reasons clearly before you about my continuing to shoot. First of all I would say that I have had nothing but encouragement about it from Christians, (I mean they have encouraged me to shoot, Lady Cairns particularly) and that I have not, as Mother thinks, been approached about it by any narrow-minded ones who might judge without seeing all the circumstances.

1. In my relations to others I think that I had better not shoot. It is a stumbling block to some certainly, and I lose influence over others to whom I might hope to be a blessing. And if shooting be an offence to my brother I will not shoot while the world lasteth. I cannot speak at a meeting, or personally to anyone, with such power if they know that I have been seeking my own pleasure all day. Paul says: "This one thing I do."

2. In my own spiritual life I do find it a "weight" (Heb. 12: 1). In the first place I do not know that a minister of the gentle gospel of peace should shed blood. Again I do find in practice that it blunts my spiritual powers. One has to have such spiritual discernment and power of the Holy Spirit in the work of saving men that anything that spoils these Divine gifts had better go. The Jewish priests were restricted from many things that others might do, because they stood between God and the people. And it is not very different now. Whether shooting is or is not wrong for me, it is to my mind certainly a "doubtful" thing and therefore to be renounced (Rom. 14: 23).

I should not like it to be known to some of my workers and to the people of the parish that I shot when away, for it would be an offence to them. Therefore I ought not to do so, or I should be a hypocrite, for I must provide things honest in the sight of men as well as of God. The argument for it is the refreshment it brings both by fixing the attention on new ideas and by the exercise. But I do not know whether it is the refreshment that is most resting for me. Going up to

Scotland as I did this time with a very wearied brain it was not very restful at first firing off my gun.

However, I have gained immensely from having been brought up to shoot. I owe an immense deal of muscle and manliness to it which is invaluable. And all this I owe indirectly to you who have always so helped me and encouraged me and taught me and therefore you will understand that, as it is a renunciation, I have thought it out carefully and viewing it on all sides have come to this conclusion.

This is a matter upon which I do not ask your advice for it is so entirely between God and me. I doubt if another can instruct one in such cases. It is not a time to confer with flesh and blood when God puts His finger on any one thing and asks for it. I could have got plenty of Christians to advise me strongly to continue to shoot, but that would not have satisfied my conscience.

I am afraid that you and my brothers may think that I am making a mistake. The greatest difficulty has been that it breaks a link in one way with the whole clan, but as there are others and much deeper ones I think this need not weigh with me. I should much like my brothers to see this letter.

I have quoted this letter in full because it shows how he would handle a "doubtful" with a balance of firmness and grace, of reason and of unquestioning obedience though loved ones might disagree with the decision. He was no crank, for he often walked with the guns and indeed taught all of us, his sons, to shoot, occasionally taking our guns and bringing down a high bird.

This letter is also of interest for it does not suggest that the renunciation cost him much. He was glad to give it up, even though he had so enjoyed shooting, as we saw in his journey through Egypt and Palestine. Surely this encourages us to see that the will of God in our lives, often appearing at first sight costly, is found in fact to be "good and acceptable". Things lose the strong place that they hold in our affections, and are readily put aside, when

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they become a hinderance to our greater joy—the faithful and effectual doing of God's Will.

In the marking Bible that Barclay was using about this time is a note of some significance, which may show the way that the Holy Spirit was teaching him to see that he would have to deny himself things which others could rightly do if he were to lead people into God's great salvation. Early in the book of Exodus he wrote in the margin of his Bible: "Moses, if he had waited to become king of Egypt, could have given Israel liberty and earthly blessing and even Canaan: but he could not have revealed the glory and power of God and the knowledge of God. He had to give up all and become one of them to be their saviour, and lead them to God. Moses was a true type of the Lord Jesus. He bore the people on his heart, made their reproach his own, their blessing his highest ambition."

During the early part of the year Barclay began to write to Margaret Railton, who was evidently a very keen Christian, with a Bible class for girls. The letters were remarkable. He encourages her over her girls' class that she "may produce much fruit, and that the fruit may remain. I thank God that you are finding more and more in Christ. Certainly it will be so all the way along up to glory. But we must not let the devil get a foothold. . . . We have confidence in the Lord touching you that you both do and will do the things that God bids, not as a servant but as a lover of Christ, constrained by His self-sacrificing love to be all for Him. And then He will do far more than you can imagine at present, sanctifying you wholly, fitting you with His divine fullness till you come to the perfect man, to the measure of Jesus Christ."

All the letters show the same desire, to lead her on to God's richest blessing, and to help her to "such a fullness of the Holy Spirit in her heart that she cannot but speak with power what she has felt and known." He wrote also

of the importance of being up early to "get manna fresh from heaven".

Reading these letters, it becomes evident that they would increasingly carry the conviction that here was love which cared wholly for her enrichment. His own profit never appears. Indeed he does not even speak of his love for her in these letters, and yet it is conveyed more strongly than if he had done so. Finally he writes: "I felt rather a hypocrite this morning, because I could not tell you how much I loved you. We have always had the deepest fellowship together; and I believe always shall have, if you can possibly make up your mind to marry one who would make it his chief joy to make you happy in the Lord. He has much in store for us. I believe He will make us ten-fold the power for good and for the salvation of the world. 'God first' will be our motto all through, and we shall abound in love more and more to each other, to God, and a perishing world. May God bless you abundantly, and satisfy you with all good things."

By the end of May, 1886, they were engaged, and she had a wonderful welcome from his parents. On July 22, 1886, they were married.

The year 1887 seems to have been one of great joy, with large open-air meetings, from which many came on into the parish hall. "We had six known drunkards in last night. One agnostic, with whom I have had talks, saw the truth last night and came forward with two others. To-night he joined us in the march to the open-air meeting. A drunkard converted last night brought in his drunken friend this evening, and they stayed behind. As I spoke to his friend, the first one put his hand on his shoulder, and pleadingly said: 'Yield to God now, chum.' "

Writing of the daily "quiet times" of Bible study and prayer, morning and evening, he said to his wife: "Spare no pains to make your reading and prayer a success. I find

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that God does not teach me unless I am ready to be taught, and to gather up what He teaches. So I always sit at a writing table, pen in hand, expecting to get clear understanding of that which I am studying in my Bible, so as to write it down. If I were not sitting up at a table, it would show that I did not expect to be taught anything worth writing." Of the five wide-margin marking Bibles, which he had used one by one during his life, the one that he started in 1883, that he must have been using at this time, is packed with the most superb notes verse by verse, which still convey vital inspiration as one reads them to-day. I was very interested to discover that he also had one marking Bible into which he only put scientific notes as the various sciences (history, archaeology, geology, medicine, palaeontology, etc.), reached conclusions which aligned them to the statements of Scripture.

During the summer they felt they were being called to move from the London parish, but were concerned at not knowing where He wanted them. However, practical Margaret Buxton commented that she observed that when the Lord said: "Arise and go". He also showed the place to which they were to go. In September Barclay accepted a curacy at Stanwix, near Carlisle. The invitation had come from their cousin, Mrs. MacInnes of Rickerby, wife of Miles MacInnes, M.P., who when he heard that the Buxtons were coming turned one of his barns into a village mission hall, in which later many conversions took place. The move to Carlisle was the first time that Margaret Buxton had lived out of London, or left her widowed mother. Though later she came to love the country it was, at first, a nightmare to her: the quietness prevented her from sleeping and made her unendurably lonely, but these were testing days in preparation for the life of hardship that awaited her: "God first" was their wedding motto, and she would not deviate from that.

The following August their first child, a little daughter, was born, but to their great grief she only lived a few hours. "Yes", wrote Barclay, "it was such a rich gain to have had her. She is ours for eternity. She is the first fruits of our marriage, offered up in His temple."

In November Barclay writes to his father: "We are indeed having a wonderful time. The congregations are remarkable in size and in individuals. Two nights ago we again had at least six drunkards in Church. Last night there was a real work done, and three, we know, went home rejoicing in God's salvation. May Stanwix know the time of her visitation. The dinner-hour meetings for men at the railway sheds amongst the trucks and carriages are most interesting."

Very soon pressing invitations came to take various livings, but he found a "holding back" in his spirit, so he refused them "not as yet seeing where his sphere was to be". He was feeling that he would "very much like to go where the Gospel was not so much known as in England, to the Colonies or to some uttermost part". He did not feel it imperative to go with a Church of England Society. In the Acts of the Apostles he noted that the apostles took others with them; on one occasion Barnabas and Paul had taken John Mark, on other journeys Paul took Timothy or Silas. So the Buxtons began to pray not only for guidance as to their sphere of work, but also that they might be given fellow-workers. Eventually Mr. and Mrs. Parrott and Miss Saunder accepted their invitation. Mr. Parrott was the man in charge of the circular saw at Waters Place (the farm where Barclay's father had his famous flock of Hampshire Down sheep). Parrott did life-long service in Japan, and finally became the British and Foreign Bible Society's representative in that country.

The party first applied to the Church Missionary Society for Kashmir; but the missionary on that field, Dr.

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Neve, though he gladly welcomed the Buxtons, had not room for the others. So they judged that door to be closed.

To some who pressed for him to stay in England he wrote:

“I think that the natural instinct of a Christian, which ought not to be reasoned away, is to go to the neediest. There is only one Name given under heaven whereby men may be saved. Men and women are being ruined in time and eternity because they do not know the Lord Jesus. Can it be best for me to remain at home, pleading with those who have often rejected Christ, or should I boldly turn to those who are stretching out their hands to God?”

His sister, Ellen, reminded him that he had no gift for language. Later, in spite of his height (6 ft. 2½ in.) and his red hair, the Japanese used to say of him that, when he was speaking to them, he was the one missionary whom they forgot was not a Japanese—such is God’s power to help both in understanding the people and their language. Ellen also felt that he could not stand the loneliness and hard plodding work.

“We must use the gifts that have been given us and not expect to be endowed with new ones. Your gifts are for home work and not to teach the heathen. Then your mother-in-law is not as young as she was. Do not be a rolling stone. Be satisfied to be used in your own little sphere, and do not expect to convert the world. Knowing the Buxton constitution, I should say that was in itself enough to prevent you. With your power to influence young men, you may do more by teaching and preparing others than by going yourself.”

It is good to be tested at every point by those whom you love and trust. His eldest brother had written like this four

years before, when Barclay first began to consider the matter: but all through this time his parents were writing to him wonderful letters, willing for him to obey God's call while anxious lest he should make a mistake.

It is interesting to find his father (Thomas Fowell Buxton) writing quite early of feeling that work in Kashmir would not fully utilize all his Bible-teaching gifts; and yet, as soon as Japan was considered, it was evident that his father felt this to be the country in which he could use all that he had to offer his Master. Fowell Buxton wrote:

"We shall absolutely agree on this, that no personal consideration of dear ones, nor the desire to risk life and health for His sake should weigh in the balance as to where you are to serve the Master. The question must be to determine, as far as light and wisdom are given, in what particular field your special talents will be used by the Master to the greatest profit—that you may gain the 'ten talent'—'Well done'. If you believe you are called by God to Missionary work, and decide that is your clear duty, I need not say how heartily we shall acquiesce in your decision, and shall trust that you have been guided to that which is your appointed work according to the will of God."

There is an echo of this a quarter of a century later when Barclay Buxton was counselling his son Alfred. The same direction posts were set up to guide him to find the will of God for his life, and the same underlying assurance was given that he would be fully supported when he had at last chosen his life work according to what he believed to be the line of God's will.

Surely this is an example for God-fearing parents? The more mature judgment and experience of these two fathers were shared with their sons, who were helped to find God's will and to do it. These parents did not either

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make the decision for their sons or place barriers across their paths, an action which has before now prevented the will of God being done. The judgment of God has sometimes fallen most suddenly and evidently on such human intrusion by parents into a matter which lies between their child and God.

Fowell Buxton had urged Barclay to go out under a missionary society, of which the Church Missionary Society was the obvious one; but Fowell had also visualized the ideal and scriptural outcome of his life work in Japan, and had written:

“What seems most to be desired is that there should be a Japanese Church, not following the lines of any of our Sects, but uniting all Japanese Christians in one communion. The Church of England has held aloof from this, but that is all the more reason why clergymen, who could unite with such a scheme, should be banded together to promote it. As separate units they could do nothing, but as an united band they may do much.

“Your loving T. FOWELL BUXTON.

“I send you six partridges by post to-day.”

The postscript is deliberately added! How true to the Bible! Epistles treating of the deepest truths end with references to our human needs.

In July, 1889, their first son was born, a supreme joy. They called him Murray after Murray Webb-Peploe, the son of their first vicar.

While waiting to go to the mission field, Barclay felt that he might gain useful experience by spending some months in taking evangelistic missions. So at the end of 1889 he left Stanwix and lived with his parents at Easneye, and from there went away on these campaigns.

The first mission was in Aldershot, where a remarkable awakening took place, many soldiers openly confessing

Christ. Later, in Woolwich, clear results were also seen. His father, observing this, wrote again to ask if this was not the work for which he had been specially fitted and called. "Would not one of less ardent temperament be better qualified for the patient plodding of the mission field? Do pray for right guidance. I cease not to pray for you and to desire that you may be filled with the knowledge of His will in all wisdom and spiritual understanding as to your future course."

It is not clear by what instruments Barclay Buxton and his wife were finally assured that they understood the will of the Lord for their lives. There had been a day when Barclay had allowed his will to be brought into line with God's will. It is truly "God that worketh in us to will and to do of His good pleasure". But the intention to permit God to bring about in us a "glad abandon to His Will" can raise a definite battle within ourselves, which indeed Barclay experienced, for he wrote at this time that "God wrestled with me" on the matter. Jacob had the same problem of abandon to the will of God in another setting, of which we read in Genesis 32. He knew that God had called him to return to Bethel and had begun to obey by making the journey. But as he proceeded he became full of fears at the problems before him, over which he could neither fully trust God to undertake nor bring himself to go forward to his destination. God in His grace wrestled with him, but he would not give in, and yet he held on to God for blessing. So, in order to give him the blessing for which he prayed but which he would not and could not bring himself to go forward to take, God had to touch something in him, which ended the resistance but left his walk impaired ever after.

It would seem by the phrase that Barclay used that he had been studying this story at the time when he was facing a similar crisis in his own life; and in the mercy of God

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it probably gave him a holy awe as he realized the serious results of not fully trusting God's command and obeying it the whole way. This enabled him of his own volition to respond to God's will, thus sparing himself the permanent loss that results even from doing God's will but not with the spontaneous abandon of faith in Him alone that results in going forward His way. Of this crisis Barclay writes:

"It was on March 17, 1889, that God wrestled with me on this point of going forward to the mission field until I was willing to do His will. Since then I have had six months to consider the call. During that time I have seen far more deeply than before the sacrifice which it involves and the life of self-denial that it entails. I also have seen my ignorance as to what a missionary's life brings, so that it will be a step in the dark that needs the courage of faith. But though that side would tempt me to look back, I see more fully than ever the glory of this calling, and the joy that is set before us, and the great need of the heathen world; so that I am more than ever attracted to it. Having now hoped for a share in the enterprise of winning heathen souls to Christ, I could never now be satisfied with building on the foundations of others at home. Some may well think me wavering as to our destination, but we have had so much time to think it over, that many countries have naturally come up. I am sure that in due time we shall certainly recognize the call and inwardly hear the Voice which says: 'This is the way. Walk ye in it.' "

He found that once his will was surrendered to God, there sprang up in him not a grudging assent to God's call, but a real love of it; even on the human side this was now the only life work which had any attraction for him

and he began to notice small coincidences which all suggested that his decision had been correct. For instance, as his wife and he left Stanwix, a crowd awaited them to say good-bye on Carlisle Station. Some prayed, then all broke into singing:

God be with you till we meet again,
By His counsel guide, uphold you:
With His arms securely fold you.
God be with you till we meet again.

That evening during dinner, three hundred miles away at Easneye, there were about twenty-four guests, amongst whom was a missionary, who told Fowell Buxton that at Carlisle that morning she had heard this singing and felt there must be someone going to the mission field!

COMMAND AND EQUIPMENT

The Lord wants some to make a holy experiment to do the impossible, to do things no one has ever done before, just as He called Peter to come to Him on the water. MATT. 14

When in the company with the Lord Jesus, I see the foulest made clean, the impotent strong. MARK 8; LUKE 5: 12-26

"Send them away that they may . . . buy bread for themselves." Never send them away to do the best they can for themselves. MARK 6: 36

The Kingdom of the Vine is extended only through the branches. JOHN 15

Seven Instances of the Holy Ghost given to Believers

ACTS 2

ACTS 10

ACTS 4

ACTS 9

ACTS 15

ACTS 8

ACTS 19

The Gospel

ROM. 1: 16

The power of God—the best security
Unto salvation —the greatest benefit
To everyone —for the largest numbers
That believeth —on the easiest terms

The Bible is:

A fire to melt JER. 23: 29

A hammer to break 23: 29

A sword to pierce HEB. 4: 12

A mirror to show JAMES 1: 25

A seed to give life 1 PETER 1: 23 Receive it JAMES 1: 18

Water to cleanse EPH. 5: 26 Use it PSALM 119: 9

Bread to strengthen JER. 15: 16 Eat it PSALM 1: 2

Light to guide PSALM 119: 105 Walk in it 1 JOHN 1: 7

The Lord Treats Abraham

GENESIS 17 and 18

not as a sinner to be rebuked
nor as a servant to be ordered
nor as a disciple to be taught
but as a friend to whom He can unburden His mind

3

THE HARVEST FIELD

JAPAN (1890)

By faith . . . when he was called to go out . . . obeyed HEB. 11: 8

The Son of God . . . by Whom we have received grace and apostleship, for obedience to the faith among all nations ROM. 1: 5

WEDNESDAY, OCTOBER 1, 1890, WAS A GREAT DAY FOR the Barclay Buxtons. With their party, including Mr. and Mrs. Parrott, Miss Saunder, Mr. Wynd, Miss Thompson and Miss Jane Head, they sailed for Japan. Miss Head went as nurse to the baby Murray, but she was a missionary indeed, for she only retired from Japan when she was over seventy years of age. Barclay's father, with Geoffrey and Ethel, his brother and sister, saw him off at Liverpool, while his sister Effie—later Mrs. Tom Lancaster,—and Robin Barclay, went with them as far as Canada. Robin Barclay, a nephew of Barclay Buxton, was a wise counselor and supporter of missionary and Christian work throughout his life, serving as Hon. Treasurer of the Church Missionary Society, and also of the Student Christian Movement, though carrying in his business life great public responsibilities.

The Church Missionary Society had accepted the Buxtons as missionaries of the society, and given them permission to take out in the party others who would be independent of the C.M.S., the Buxtons undertaking their guidance, discipline and maintenance, while responsible to C.M.S. for their work. His parents and brothers had

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joined together to pay the expenses of this party, five of whom had been connected with Easneye.

The C.M.S. commission to him was a most striking document—to quote three points:

1. Your primary work is to make known Christ by making known the Gospel. Be sure that the great enemy will do his utmost to divert you from this. Sometimes he attempts this diversion by causing you to be too much engrossed by indirect work. Sometimes by causing a fancied or a real necessity for toil and labour of a totally different kind. It may be well, after you have acquired the language, to ask yourselves at the close of every week: "How many hours have I spent this week in actually setting forth Christ to the heathen?"

2. Remember it is God's work. Nothing can be done except in the power of the Holy Ghost. "Take heed to reading, to exhortation, to doctrine" is a divine command and must on no account be neglected. But yet you must speak, not in words which man's wisdom teacheth but which the Spirit teacheth.

3. Do not think that missionary activity of itself keeps down the flesh or keeps far the tempter. Rather the reverse. You challenge the prince of darkness by invading his realms. That challenge he accepts. Only through walking by the Spirit will you overcome the flesh. Want of brotherly love, selfishness, worldliness, and spiritual coldness, can only be kept off, and the opposite graces attained, as both consciously and unconsciously you are led by the Spirit and abide in Christ. But for these things you will ask; in doing so, you will know that you are asking according to His will; and you will therefore know that you have the petitions which you ask.

The voyage was rough, but Robin Barclay got some singing going on deck; and gradually as the passengers got their sea legs a service was held when circumstances allowed. As they travelled across Canada they had many

opportunities to speak—in Montreal, Winnipeg and Vancouver. This large party aroused considerable interest, even in the Press. Passing through Western Canada Barclay found the “wonders and magnificence and grandeur” of the Rockies a great inspiration. “We could not but feel ‘O Lord how wonderful are Thy works’.” The party met regularly together for Bible-reading and discussion, and for hymn-singing when this was possible.

They reached Japan on Monday, November 24, 1890. “I cannot describe to you my feelings,” wrote Barclay. “Before us are the high rocky hills that form the east coast. We can see the villages and trees and have just passed through a fleet of fishing smacks. Here, then, is the land to which God has called us! That it seems holy and sacred to me gives you no real idea. It is more than that. This is the land for which you and we have given up so much in order that it may be saved; and over whose length and breadth the Lord will be known soon as a saving God. I feel very much as if I was getting near home, and I am thankful that God draws me in this way out towards it.”

Every welcome was given to them by the English residents, and a Japanese gentleman greeted him by saying that he had read a book which told him that every young man ought to take Sir Thomas Fowell Buxton’s life as a pattern, so he had read his biography, and was then reading that of Elizabeth Fry.

Barclay was soon invited to preach once each Sunday and to take the weekly services, at which he spoke on the great truths of holiness, for he saw how superficial were the lives and conduct of the majority of the English-speaking people and the Japanese Christians. By his third Sunday in Japan he had received an amusing note, signed “by one of the congregation”, saying: “You are by far and away the best specimen of a man and a preacher that ever

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struck Japan. I am not the only one that holds these views."

He and his party had to give themselves at once to the study of the language, for they knew that they would never be of real value if they could not preach fluently in Japanese and also follow the conversation of anyone in distress or under conviction of sin. Many missionaries feel that it is enough to be able to give prepared addresses, and they hurry off to do so, with the result that their whole life service is on a merely superficial level which their own depth of spiritual experience and messages do not warrant. They soon create the impression that they do not truly care for the individual man because they fail to follow the torrent of distress that is poured out in his anguish of heart. All too quickly such a missionary will find that he never gets behind a man's general conversation to the person himself; and that even his splendid sermons do not produce the spiritual results that their matter would justify.

So Barclay Buxton kept himself and his party hard at the language. During this period, in which he was unable to do much Japanese work, he would take a service in H.M.S. *Leander*, or visit the naval hospital, in which a Scottish sailor talked of his need of a Saviour in front of the others, and boldly knelt to seek His Salvation. Then a naval officer, who was dying, "gladly welcomed the message of Salvation". Although Barclay was perhaps the youngest missionary in Japan, he was asked to hold a series of meetings because the missionaries "were feeling their lack of life and power". He spoke on such subjects as Elisha receiving a "double portion of the Spirit" and the conditions through which we may receive. Some said that they had never seen missionaries so eager for more blessing for themselves—the very thing for which Barclay had prayed. Members of his own party, the Parrotts and Miss Head, were among the fifty who came to these meetings

and received real blessing, which was evident in their lives and in a new spirit of prayer in the coming days. Already he had come to see that the work of the Holy Spirit was "the only power for the conquest of Japan", for "without the joy that the Holy Spirit brings with Him converts will often go back". He realized that the Christian, having had to cut loose from heathen pleasures, must have some other joy to take their place, or like Israel of old they would hanker after "the leeks and onions of Egypt". And besides this he saw that men full of the Holy Ghost successfully attempted what others imagined was impossible, as, for instance, Gideon against the Midianites,¹ Jonathan against the Philistine Garrison,² Paul against the idolatry in Athens.³ That was the calibre of missionary and Japanese Christian that he desired to see.

It is interesting that he found it just as difficult, but not more so, to talk to a Japanese about his soul as to talk to an Englishman. In Japan, too, he found that talking Christianity is not preaching Christ; and discussing theology is not dealing with the individual in such a way that he demands: "What must I do to be saved?" Already he had realized that it was not more workers that Japan needed, but a few filled with the Holy Spirit. In England it was easy to speak from head knowledge, but out there he found that unless the speaker really had the joy of the Lord he sounded like a tinkling cymbal.

Of the difficulty of the language Barclay wrote:

"Its whole structure and idiom is entirely opposed to Western languages. A missionary who has been out two years and is a man of ability said that he seriously thought of going home because of the language. My experience of many phases of life in England has been a real help. Here you want all you know of politeness, travelling,

¹ Judges 7. ² 1 Sam. 14. ³ Acts 17.

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power of adapting yourself to circumstances, practical powers, mechanical knowledge, music. The more the better, for you use them to a far fuller extent here. It is blessed to find how the Holy Spirit supplies all one's need. People talk much of the etiquette of Japan and the difficulty of learning it. I have found that love is all that is needed. If you love the people, your manners are not clumsy and, if they are different, the people will pass it over."

In order to get to know the Japanese while he was still learning the language, he went through the villages and made small voyages by steamer, sleeping with all the Japanese passengers on the saloon floor. These journeys helped him in his language study, for he found that at first he could not stand long concentrated study of Japanese, but that by going about amongst the Japanese he accustomed his ear and mind to their speech, and also learnt their customs, courtesies and ways of life. It is not entirely a loss that missionaries cannot speak the language for two or three years, for they would cause great havoc through their ignorance of the people. During the period of language study, the missionary does well to give time to "sit where they sit" in their homes and shops and inns, so that he gets to know them before he can talk in their tongue.

Almost at once the Bible readings that Barclay was giving to missionaries and Japanese workers, and the addresses that he gave by interpretation to Japanese Christians and the unconverted, produced a considerable stir. He wrote a booklet about the Baptism of the Holy Spirit which he sent to all missionaries; and letters came from even experienced missionaries seeking to enter into the truth revealed, while young Japanese of seventeen and eighteen years of age wrote rejoicing at having come into

a living experience of Christ. It was not likely that this wave of spiritual enlargement throughout the Church in Japan would long continue unchallenged by the adversary. Time was going to prove that it had affected the very quality of the spiritual life of many missionaries, leaders, clergy and Christian workers, Japanese and foreign, and that it was going to be reflected in the Japanese whom they would lead to Christ and lead on after in their Christian life. Three counter-attacks were launched by the adversary. The first was an objection to Barclay speaking outside the Church of England; the second was a strong disapproval of the message of heart holiness for Christians, and the third against Japanese becoming Christians.

Barclay might well have been surprised when he received the first objection, for he wrote: "The C.M.S. had assured me that they work not to force the Church of England just as it is in England upon the converted, but to build up a church in each land, in the ways that seemed best suited to the country; and they gave me liberty to speak in other denominations. Indeed they openly avowed that they used the name 'Church' chiefly in the Scriptural rather than the Anglican sense." However, the Bishop wrote objecting to this, and telling him also that his methods and message were both wrong. Perhaps the Bishop had forgotten that the Church of England proclaims these very doctrines of holiness in its Prayer Book: "O God, make clean our hearts within us"; "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name through Christ our Lord"; "Deliver you from all your sins. Confirm and strengthen you in all goodness." The Bishop, however, while allowing him to speak in any Japanese theatre, objected to his speaking in churches built for the preaching of the Gospel which belonged to other denominations.

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Barclay Buxton felt that this matter was a vital one in missionary policy. He and his party had already had a good deal of wide, unsought publicity in the missionary world; and so the repercussions of their action might be far-reaching. Besides, he "longed for the salvation of the Japanese and felt it would be a solemn responsibility to allow man-made rules and precedents to hinder this". "I do not want", he wrote, "to insist on my opinions in a bigoted fashion. But when I see the progress of the Gospel hindered and a church built upon ideas that are not Scriptural, I do feel it right to protest. I am much in prayer about it." So he gave himself to prayer that he might know how far he was to be subject to the Bishop (against the commission already carefully given to him by his Church of England Society), and how much he was to stand out for vital principles of missionary work that were clearly according to the Bible. And what are they?

St. Paul left Titus behind to ordain elders in the Church in Crete from among the people there and did not himself set up a permanent jurisdiction over them. At the time of the Reformation the Church of England had had to free itself from the rule of an Italian and the corruptions connected with that rule. The doctrine of Scripture and the experience of history were united in their guidance as to the principles by which a missionary should conduct and organize his work. The Council in Jerusalem (Acts 15) had to legislate for the missionary body "that we trouble not them which from among the Gentiles are turned to God. . . . Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls saying ye must be circumcised and keep the law. . . . It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." The customs of Judaistic Christians were not to be made binding on Gentile Christians. To-day we realize

more than ever the wisdom of these principles. The sudden withdrawal of the missionaries from Japan in 1942 quickly showed how wise some had been to build up Japanese Christians to carry the major responsibility of the work and to hold their own church property. The crisis found them in the saddle with long experience in leadership behind them. In India to-day the South India Church has been launched with, alas, the very limited goodwill of many leaders in the Church of England. We do not easily believe that others are guided by the Holy Spirit. Man finds it hard to surrender his control, but how much he would gain if from the first he would trust the Holy Spirit in the converts by giving them early experience in leadership to prepare them for larger responsibility when the Church has developed.

In this battle Barclay was receiving very clear-sighted and Scriptural counsel from his father. As a business man, accustomed to look ahead, he seemed to have a very instructed grasp of the principles set out in the Bible for the formation of the Church of Christ in new areas. The Bishop's next attack was to threaten to forbid Barclay going to Matsuye (the place to which he had been appointed) if the splendid Mr. Wynd—a Presbyterian—remained in his party. Indeed, Mr. Wynd himself found his position made so uncomfortable that he regretfully left the C.M.S. and joined the American Baptists. Barclay was very grieved to lose this man of God, for he felt that God had given him to them and that it was of value to include in his party members of other denominations, as evidence that Christ, and not Western denominations, was being brought to the Japanese.

Here, then, was one of those fine issues that arise for the missionary—the conflict between the right discipline of Church order within his own communion and the duty of creating an indigenous church. What grace and wisdom

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are required by all concerned: by the Bishop responsible to maintain his Church inviolate in that area, and by the missionary with his dual obedience to his Church and his society, to both of which he feels called of God. At times there may have to be a partial separation, as on this occasion, but time proved that it was right that both loyalties were maintained.

Opposition was arising from other quarters. Some Christians were opposing his teaching on "holiness of heart", though at the same time missionaries and Japanese Christians unquestionably were coming into living experience of a heart, delivered from divided affections and loyalties and brought into the rest of one love—the love of Christ and His will.

The Buddhists, too, were concerned at the conversions to Christ among university and business men, and were holding lectures to show that Japanese art was appreciated in all European countries (since a room was set apart for it in their museums), and that the Japanese must show that their religion also was unique in the world, and greatly superior to Christianity. Here, then, within five months of the landing of the party, and while they were still only speaking through interpreters, work had begun which, the adversary saw, struck at the root of his kingdom. A testimony to literal faith in Christ and His promises and the Bible was being proclaimed to which many were wholeheartedly responding. War had been declared. The attack had begun; and the enemy had launched three counter-attacks. The instruments that he used were not new ones, for he had used similar ones against Moses at the very beginning of his life work—officers of the Lord's people (Exodus 5: 19, 20), the people themselves (Exodus 16) and Pharaoh and his hosts (Exodus 14). Our Lord was opposed by the same three types: by His family and disciples, the people and by Pilate and the powers of this world.

When we touch the strongholds of the enemy's kingdom—the hearts of men and women—we, too, will find ourselves involved in war “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”. Take then the armour that God offers: truth, righteousness, the gospel of peace, faith and the Word of God: with prayer always; and give battle.

NOTES FROM B. F. B.'S BIBLE

GOD'S PATTERN

"As the Lord commanded"

EXOD. 25: 30

Take care to build your life exactly on God's instructions that it may be perfect in every part. God's instructions are given partly "by showing thee" (Exod. 25: 40) and partly by the word spoken or written, which follows as explanation. God has put at your disposal (1 Cor. 7: 17; 2 Cor. 9: 8) more than enough material (Exod. 36: 5, 7) for making your life exactly according to God's pattern. He asks nothing beyond what is put in your power. Build with sanctified wisdom, only of the best material (1 Cor. 3: 12). Exod. 40 shows that all was done as the Lord commanded. So it may be in your life. Then the glory of the Lord will fill it (Exod. 40: 34).

First Two Promises in the New Testament

He shall save His people from their sins

MATT. 1: 21

He shall baptize you with the Holy Ghost and fire

3: 11

Criticism of Others

Do not criticize God's messenger. It is easy to find an excuse for not listening to him. It is hard to be a holy friend of sinners and a witness of God among them.

MATT. 11: 19, 20

Miriam and Aaron criticized Moses, after God had been lowering Moses's position as a prophet and raising up seventy others. Nevertheless, do not think that you are as great as your "Moses", even if he has sinned (12: 1). Rebuke only when you can do it without pride or envy. If God were to speak suddenly to you, (v. 4) would you have a clear conscience? If you have to judge another, do it before God (16: 16). If we have sinned, we must be set before God—a foretaste of the judgment. God is Judge.

NUM. 12

4

MAKING HARVESTERS

MATSUYE (1891-1892)

The Scripture foreseeing that God would justify the heathen through faith GAL. 3: 8

Faith cometh by hearing, and hearing by the Word of God ROM. 10: 17

The word of faith, which we preach ROM. 10: 8

They believed the Lord and His Servant EXOD. 14: 31

IN APRIL, 1891, BARCLAY BUXTON STARTED HIS WORK IN Matsuye, a town of about 50,000 inhabitants, facing north on the south-west coast of Japan. After leaving Kobe, he reached the terminus of the railway at Okayama, from where he had to bicycle the remaining hundred miles to Matsuye. There Mr. Swann (father of two famous rowing Blues) joined him. When they stopped by the roadside and began to boil water for a meal, spectators soon appeared, followed by others running across the countryside from about a mile away. About a hundred were watching them before long. "Matsuye", Barclay wrote, "is on an inland lake—larger than Windermere. There are hills all round, running up to the beautiful mountain, Daisen. The streets are broad and there are many trees and green spots in the town, so that it hardly feels as if one is in a town. A river divides into canals, which flow through it." There was a small church already in existence, but it was full of jealousy and evil-speaking: many, however, seemed in earnest, and when a meeting for prayer was started about forty came at once. Barclay

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soon took the theatre for Gospel services, about seven hundred coming and listening well.

It was at this time that he came in touch with Paul Nagano—who later became Vicar of the Church in Matsuye, and eventually became himself a missionary and went as Archdeacon to Korea. Nagano San¹, a business man at this time, acted as interpreter and wrote that he “learned a very valuable matter, essential to every Christian life, from Mr. Buxton’s booklet, *The Baptism of the Holy Spirit*. Now I not only believe but know from experience, that the merciful Father has granted this wonderful reality to me.”

The terrible earthquake of October, 1891, destroyed Osaka (a city with a population of two million) in a few moments. Eighteen thousand houses were wrecked and thousands of people trapped and killed, so that when the news reached England there was great anxiety for Mrs. Buxton. However, she providentially escaped injury and a few days later her second son, Alfred, was born during another earthquake, perhaps not an unsuitable start for the life of this future pioneer missionary. His birthday coincided with that of the Emperor, which gave great satisfaction to local Japanese Christians.

By Christmas the whole family was united at Matsuye and able to entertain the Japanese Christians in their own house. In the New Year Barclay passed his first language examination, at the top of the list of candidates. It is interesting to note that the other candidates had spent more time in quiet indoor study, while he had gone in and out among the people in his ardent desire to study their mind and spirit as well as their language.

The first baptismal service of three men and two women was a great joy to them all, and Barclay preached his first sermon in Japanese without an interpreter. He took, as

¹ The suffix “San” is similar to “Mr.” or “Mrs.” or “Miss”

subject, the first chapter of Haggai, in order that they might be "stirred up" to serve the Lord. He then went on to open a small church built, at a cost of thirty pounds, to hold sixty people: here he spoke on Haggai 2: "I will fill this house with glory", and "In this place will I give peace."

In February, 1892, he had the joy of meeting his sister Effie, who had come to Japan for a year—Robin Barclay had accompanied her, and Elizabeth Nash came out from the Easneye family staff to join in the work. When Miss Nash finally left Japan in 1945 it was in a British cruiser, at the age of eighty-three; for, when she retired from the C.M.S. on account of age, she remained in Japan and continued there right through the 1939-45 War, quietly witnessing in Yonago to all who called on her.

Effie Buxton at once began speaking at meetings by interpretation, and got in touch with Japanese in original ways: arranging, for instance, a tea for all the Kuruma men who pulled the local carriages, sometimes called Jinricksha. She also went on tours through the villages. At this point Barclay began to wear Japanese dress, as it was a help in the work, making less of a barrier between him and the people, and showing his spirit was to be one with them in every way possible. Though the long robes accentuated his height and were a trial to one accustomed to move fast, yet they were beautifully warm and well made of lovely silk, so that he came to enjoy them. His wife also often wore her Japanese kimono. At first there was considerable criticism from Europeans, but he was sure that for him and the work he was right to do so.

By the end of the year seven churches had been founded in the Matsuye and Yonago areas. In the villages round Matsuye there were seventy Christians at that time. Some churches were very small in number, in fact in one village the church started with only four members. But the

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founding of the church in such a village, in the house of a Japanese, made regular worship possible at once and was according to the Bible. For instance, in Exodus the head of the home carried out God's instructions for the slaying of the lamb and sprinkling of his blood for the whole house: and in the New Testament, "the Church in thy house" (Philemon) is a phrase which shows that the apostles quickly set up a church and regular worship regardless of numbers where men and women had become true Christians. It now was the responsibility of these Japanese church members to lead the regular worship and to preach the Gospel to those who had not heard. This soon led to spontaneous expansion and the finding of those with gifts for the work of God, both in the early Church and now in the work around Matsuye.

This speedy extension was due in part to the teaching which these converts had received. They had learned to trust the Holy Spirit and to find in the Bible the answer to their problems. Barclay himself would always be trying to bring the Gospel to the ear of the general public by taking some public building. A "rough house" was not unknown. On one occasion the theatre was packed with students who surged up again and again to drag him from the platform on which Mrs. Buxton and Effie Buxton sat with him. Witnesses were amazed to see him quite unmoved; and the mob, as though awestruck, would stop and withdraw. Finally these three had to escape by the rafters in the roof.

These public meetings, however, resulted in definite conversions of business men and students, and these he at once brought together (sometimes at five o'clock in the morning before they went to business) for Bible study and to lead them on into the fullness of God's salvation. The result was that they quickly became efficient witnesses, both by a marked change in their character and conduct

and by their reasonable and intelligent explanation of the truth, presented from the Bible itself, and illustrated from their own experience of Christ and His promises. As the work of Christ in their own lives increased, they naturally began to press out to tell their friends and the folk in other villages. Barclay did not try to prevent this until they had fulfilled some fixed period of probation; but, boldly trusting the Holy Spirit to teach and control them, let them go forth. So Hayakawa San went south from Matsuye to the two villages of Daitri and Hirose, and two tiny churches were soon formed starting with four or five Christians. Others had done the same: their witness was clear and scriptural, and the people saw that they were living a life different from that of other Japanese and consistent with the gospel that they proclaimed. These small churches met Sunday by Sunday, one or other of the Matsuye Christians going out to lead their services and teach them.

From Yonago a band of young men went from village to village on ten-day "gospel treks", sometimes leaving one of their number behind in a village to give further instruction. Barclay himself, following the example of our Lord, and of St. Paul, would go with some of these Christians, knowing how much he could help them by sharing the "treks" with them. "I came here", Barclay writes, "with two young men. I make a point of having one or two with me when I go into the country, because I feel that such personal fellowship is the best way to train them; and besides, each morning we have Bible reading for one or two hours, by which they may become 'fitted unto every good work'. I feel that our best work here is preparing Japanese workers. If they get a clear understanding of the Bible, and a real revelation of Christ in their hearts, they can go out and do better work probably than we can."

These tours gave him the opportunity to teach his Japanese workers the need for a disciplined time-table, for

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leader and worker alike must rise early to be quiet with the Lord and yet they must have enough sleep, which is not easy if much personal work has followed the evening meeting. So Barclay tried to help each find what time was needed for his own Bible study and prayer, for food and rest; and also how to divide up his day for the preparation of addresses; for visiting; for arranging, collecting and running each meeting. Then, in addition, each one was finding that in living together as a team it was easy to be irritated by another's personality or mannerisms and to become proud or jealous because of differences of birth, education or ability. The result was that they found that they came with a sense of need to Barclay's Bible studies, which showed the power of God to make them Christ-like in all circumstances. A sanctified life was no longer viewed as a spiritual luxury for the few who might desire it, but their own urgent need if their life was to demonstrate their message.

On one occasion he and two others, each carrying his own baggage, went over the mountains to a new area, into which the Gospel had never penetrated. To his great joy seven Japanese came five miles out to welcome them, the chief man of the village insisting on carrying Barclay's things. These men of another religion had come to welcome a foreigner and an ambassador of Christ. "It humbled me and made me pray as we walked on, that I might bring blessing to them." Five men and two women came early next morning as earnest seekers after salvation. Carefully he unfolded the third chapter of St. John to them, showing them how to take by faith what God had offered. Together also they sang choruses, for he knew that the teaching in them would be valuable, when these enquirers found themselves humming over the tune in the coming days after the party had left.

On returning to Matsuye, Barclay decided to bring into

the work from other places five outstanding Japanese, who came each morning for Bible study with others, including the regular evangelist and the interpreter. He took Genesis and Acts; not giving a detailed exposition, but rather showing the long sweep of Scripture: and he himself got a clearer understanding of the purposes of God, revealed in the Bible, as he studied carefully in preparation for the talks to these loved workers.

Through all these varied means of preaching and training Japanese Christians the work moved forward, preaching-rooms were opened, missionaries went farther afield to new pivotal positions, and Japanese took up responsibilities in the old and the new spheres. So there was a continual pressing out to new fields rather than a stationary work.

Miss Porter left Yonago to begin work at the west end of the lake, an important centre which they had long wanted to open. One of the young men—Egi San—went to Yodoye, six miles east of Yonago, and was the first evangelist to the little church there. Another preaching-room was opened in Yonago, where cheerful, willing, capable Elizabeth Nash was proving a most valuable worker.

That Yonago should have been the base for a forward movement invites comment. During previous years meetings there had been stormed and workers stoned, but the following year the leaders of the persecution came daily to read the Bible with Mori San, and by autumn 1893 had received Christ and were later baptized. A preaching-room was also opened three miles south of Sakai, where eight to ten young men eagerly studied the Bible, two of whom were baptized at Christmas. Another preaching-room was opened in the western quarter of Matsuye; and Christians at Hirose pressed to be allowed a daily school for the poorest children. They were warmly encouraged to open one in a small room built by one of the Christians for meetings.

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Special Gospel work had begun among the Eta, the lowest class of Japanese who lived in separate villages. This indeed showed the Spirit of Christ, for it was considered a social disgrace for an ordinary Japanese to go among them.

By these means the Japanese were encouraged to go forward beyond the control of the missionaries, and to press out in the first enthusiasm of their salvation, while yet receiving further definite Bible teaching.

At the time of this forward movement among Japanese workers, Mr. and Mrs. Parrott left Matsuye for work farther north, while unfortunately Miss Thompson had to return to England through ill health. However, Miss Amy Wilson Carmichael, well known later through her work in Dohnavur, South India—Miss Hilda Spicer, and Mrs. Consterdine came to take their place in Matsuye.

Before closing this chapter it is well to consider what inspired Barclay Buxton to use such methods. It was not until twenty-five years later that the missionary body was stirred by the book of the Rev. Roland Allen, *Missionary Methods, St. Paul's or Ours*, which in such detail urged this very way of extending Christ's Kingdom. It was clearly not from the teaching of other missionaries that Barclay came to work like this, for the leading missionaries had opposed him.

I think, then, it was because he was a man of one book, the Bible. His confidence in the Bible had started because he had personal experience of the fact that it did describe how to receive salvation so clearly that it had become his. The Bible had told him that once he belonged to Christ the Holy Spirit could purify him so that his heart, his will, his energies and his ambition would all unite to love Christ and His will before all others, and yet that even when this was done he would find that "the thing he would, that he did not", until he learned that "without

Me ye can do nothing". He learned from his Bible that he could fulfil all that God required of him if he walked as the Holy Spirit directed and in the power that He supplied, for Christ had condemned to death at the Cross the sin that frustrates our efforts to please God (Romans 8: 1-4).

Having found that the statements of Scripture did prove true in his own experience, inevitably he began to study the Scriptures to learn how to do the work of God on the mission field. The instructions were clear. Preach salvation through faith in Christ, show converts the way and need of purity of heart and life, tell them of the Holy Spirit and His work, urge them to witness, appoint leaders from among them, withdraw yourself, retaining fellowship by visits and by letter to "impart some further gift" towards the perfecting of their spiritual life. Barclay's letters to these churches from time to time are truly living instruments and apostolic, some of which are quoted later in this biography.

With this clear design before him, he had confidently builded the Church of God in its early stages throughout this area according to pattern; and not unnaturally the Holy Spirit had been able to give "the signs and wonders and mighty works" that are possible when men of God work to His design. He had believed that by the same Holy Spirit God could raise up Japanese, who in His purposes would be mightier and more fitting to the Church in Japan than the foreign missionary could permanently be; and as he worked out God's blue print, his faith and obedience were more than justified in the mighty men of God that were raised up—Sasao San, Mimaki San, Sawamura San, Nagano San, Mitani San, Aoki San, Nakada San, and many another. Fifty years later, on returning to Japan, he found that his converts were leaders in most of the denominations and missions, and that their children

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and grandchildren had already taken up the torch of the work of God. The foundation had been laid by a young missionary on his first tour while still engaged in language study. Foundations must be laid early; it is well to see they are laid correctly.

NOTES FROM B. F. B.'S BIBLE

A Testimony to Holiness

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 2 COR. 1: 12

The Heart

"a clean heart" has sin expelled (negative) PSALM 51: 10

"a new heart" has holiness installed (positive) EZEK. 36: 26

God gives:

an heart of flesh EZEK. 36: 26

an heart perfect with the Lord your God 1 KINGS 8: 61

an heart to know Me JEREM. 24: 7

an heart to love the Lord DEUT. 30: 6

The Evil Heart of Unbelief

HEB. 3: 12

though they had evidences of God's power HEB. 3: 9

saw the fruit of the land NUMBERS 13: 27

desired to enter the land 14: 40

Peter witnesses to the purifying of his heart, and that of the heathen, by faith after the gift of the Holy Ghost ACTS 15: 8, 9

When you are tempted to think "if it had been otherwise", Christ answers: "If thou wouldest believe." JOHN 11: 21, 40

"But that Thou shouldest keep them from the evil." It is a miracle to be kept clean in such a world. 17: 15

"Ask anything in My Name." We show our appreciation of the greatness of Christ, by the greatness of our petitions.

JOHN 14: 14

"All things that are written by the prophets concerning the Son of Man shall be accomplished." LUKE 18: 31

Jesus regarded the Old Testament as the perfect, most reliable, and all-sufficient expression of God's secret and eternal will.

5

COMBINED OPERATIONS

AKAYAMA AND EA3NEYE (1893)

The righteousness of God . . . by faith of Jesus Christ . . . unto all them that believe ROM. 3: 22

Sanctified by the faith that is in Me ACTS 26: 18

The trial of your faith . . . found unto . . . honour 1 PETER 1: 7

IN THE SPRING OF 1893 BARCLAY BUXTON FINISHED building Akayama, the home in Matsuye given by his father. "It does feel so really homelike in every sense. The whole house is very simple. There is no paint or varnish anywhere. The wood is just left plain as in a Japanese house. The ceilings are all of wood in pretty local style, and we have sliding doors and windows with matting on the floor. The Japanese sliding doors make it possible to open much of the ground floor for meetings."

The garden had exquisite views from every point. Trees, shrubs and flowers were all incredibly cheap. Large bushes of red azalea, covered with blossom and four feet high, cost twopence—there was a surrounding hedge of these, red, yellow, white and fire-coloured, with magnolia, peach, cherry, wisteria, paeony, maple trees, rhododendron and camellias, the whole garden being half an acre.

If there were terrible earthquakes to welcome Alfred's birth, great floods followed George's arrival in October, 1893. For a fortnight at that time the Matsuye Church was feeding a thousand people a day with rice.

While the new home was being built in Japan, the old home in Hertfordshire was unforgetting and unforgotten.

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As the work of Christ went forward in the foreign field, under the leadership of one member of the family, so other members of the family were doing the same work in their own neighbourhood. Ethel Buxton held a regular Sunday school and other meetings in the reading room on the farm at Waters Place and, one by one, men and women who worked on the Easneye estate trusted Christ. Head, who worked for sixty-three years on the Waters Place farm, and Macdonald, the gamekeeper, joined the Salvation Army and regularly walked the two miles to Ware for its meetings. W. H. Richardson went away to work with the London City Mission and is still with them as this is being written; while Lewis, Frank and Katie Hurford, Hilton, the bricklayer, and many others, having come into blessing, remained in their respective employments, witnessing by their work and lips throughout the neighbourhood. Regular gifts of about four pounds at a time came out to Japan from the reading room on the Waters Place farm, and these gifts would be allocated to one of the new churches, so that the givers should have a definite link with some particular place and, being informed of its problems, would be able to pray about its special needs. In acknowledging one of these gifts Barclay Buxton wrote as follows:

To all who gather at the Waters Place Reading-Room:

I have received the £3 18s. 2d. which you collected and sent out for our work. Many, many thanks for it. It is delightful to us to have you as fellow helpers in the work of giving the gospel to these needy people. For this is very real help, and will bring real blessing here. May the Lord pay you back richly in blessing upon your own souls.

The work has certainly gone forward since last I wrote to you, and precious souls have been saved. In some places the Spirit of God is moving the hearts so that many are seeking salvation. At Yonago people are coming to see our evangelist

all day long, so that he has hardly any time for anything else. Last year there was a great deal of persecution there. The Christians were a good deal insulted and often stones and mud were thrown at them. Now the leaders of that persecution are themselves longing to be saved! They are coming in a body to our evangelist every day to read the Bible with him. When I was there a fortnight ago about ten such nice lads trooped into my room all together. These were last year's persecutors, and they asked me to talk to them a little about Christ. This I hope will make you feel like praising the Lord. It certainly deserves a full Hallelujah!

At Hirose the work is being much blessed. There are twelve Christians there now, though there was not one this time last year. We could not hire a place to preach in, so one of the Christians has built a nice Mission Hall on his own ground, with his own money. It cost about £16 and I hope will be a means of grace in that town and neighbourhood. When it is meeting time they hoist a flag instead of ringing a bell—and that is easily seen all over the town. Do continue to pray for us. Pray that the lost may be saved. Pray that the Christians may know the fullness of the love of God. Pray that our workers may be all full of the Holy Ghost. I often pray to God for you.

For the autumn of 1893 my father¹ planned a convention for all the missionaries and English-speaking Japanese in Kobe, inviting Hudson Taylor, of the China Inland Mission, to come and share with him in the speaking. He wrote:

Before the Convention there was plenty of reason to be discouraged. Most missionaries were quite indifferent, writing that they hoped we should have "nice meetings", but adding that as they were still away on their holidays they could not come. A few were opposed: a few were praying and

¹ As now three sons were born, though not including myself, it has seemed that this is the best place to begin to call Barclay Buxton "my father".

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expecting. And then all the speakers seemed to fail—one who had been active in planning wrote that he could not come for he was settled in a house away in the mountains with a lease that did not end until the middle of the convention. Mr. Hudson Taylor's boat was two days late, so I found myself the only speaker. The hymn books, sent off from England five months earlier, had not yet arrived. All this drove us to strong crying to Him and He showed us that if the Fire was kindled by the Spirit in only a few, it would go through Japan.

Then God began to bless. The weather cooled ten degrees; missionaries from the north and south began to arrive, looking for blessing, until about sixty were present. On the previous Sunday two ladies from Nagasaki asked for a prayer meeting and came two miles to attend it. Later Dr. Gulick and I met for an hour's waiting on God. We had a most blessed time as God drew near. It was a token that the blessing was coming and we could trust all the work to Him. However, as yet we had no speakers. But God had His plans—from the very first blessing flowed "fuller and deeper all the way". At the opening meeting Dr. Gulick spoke, though he had not intended to do so, and I took Acts 1: "Wait for the promise of the Father. . . . Ye shall be baptized with the Holy Ghost not many days hence." God raised our expectations that it would be so. Early next morning some China Inland Missionaries arrived on their way to China for the first time, and were delighted to spend their twelve hours with us. A Japanese from America—Okajima San—spoke in power. Then I showed from the story of the Transfiguration that we too may behold the glory of the Lord and be "changed into the same image from glory to glory" (2 Cor. 3: 18), if we fulfil His counsel in the last verses of Matthew 16 and take up our cross and follow Him, regardless of the world and its gain.

Later another letter continued the story:

"Hudson Taylor has now arrived. His unity with us all was at once evident, for I had chosen the very hymn that

he had in mind and then, in praying, I asked that the Lord would break the Bread of Life and give it to us from His disciple, only to find that it was the very passage which Hudson Taylor was about to give us." Next day father spoke of "the Holiest", from the tenth chapter of Hebrews, followed by Hudson Taylor from the sixth of Isaiah on "seeing the King and having our lips touched with a live coal from off the altar". He pointed out that this was likely to be painful to us, as God burned up what was of the flesh in our speech.

"The following day", writes my father, "I spoke on Peter walking on the water, showing that the life of holiness is absurdly incomprehensible and impossible in our own strength, but blessedly possible in the power of God. Then Mr. Hudson Taylor showed us God's power to bring us into the 'cities walled and very great' (Numbers 13). Later he also spoke wonderfully about feeding on Christ, uplifting Him in His love and tenderness, humbling us until we worshipped and adored Him. Mr. Taylor made it clear that God has greater plans than that 'everyone may have a little', which was the limit of Philip's faith."

After my father had spoken on "No more Jacob, but Israel" a very real evidence of God's work appeared amongst them, as one and another spoke openly of it: the hunger for the fullness of God was very deep. Sasao San, a man greatly used of God during the next fifty years, spoke on the final day and Hudson Taylor closed the convention with an address on the command: "Be filled with the Spirit", showing the permanence of the blessing. So the convention ended, and "our mouth was filled with laughter and our tongue with singing".

Three great principles emerge from the records of a series of meetings such as this. First, there must be prayer—prayer continued until God has given to those con-

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cerned in the work a full assurance that He intends to send His blessing upon the meetings. Then, in every meeting, the speaker must be concerned from the first to reveal Christ in His power and His willingness to fulfil His "great and precious promises": the Bible itself, its very words, being used as the authority and the illustration of that revelation. Finally, clear evidence must be given that these gifts are for the immediate appropriation of the hearers without delay, by confident trust in Jesus Christ to impart them as has been promised.

It was about this time that Dr. A. B. Simpson wrote from the United States inviting my father to become head of the Alliance Missionary work in Japan, for their teaching and principles were very similar.

This invitation came at a time when father was having considerable difficulty owing to his Bishop making demands which differed greatly from the principles outlined by the C.M.S. secretaries, Mr. Eugene Stock and Mr. Wigram. The Bishop wished, among other things, to introduce the use of the surplice, which the Church in Japan had thought unwise, because it was the same shape as a Buddhist garment. After all, its importance in Great Britain had not been considered very great, for in 1660 it had only been accepted by one vote. The Bishop also was pressing for full services on all saints' days. Furthermore, the Japanese Christians had already found that the "Higher Critical" teaching given by leading churchmen neither saved souls nor built up Christians. The two circumstances, of Dr. Simpson's invitation and the situation in the Church, raised to my father problems similar to those that face many another young missionary. "Shall I accept this position of great responsibility and power and liberty of action, and so be freed from the limiting influence of the authorities on the field? If I do so, shall I also be wise to resign my Holy Orders in my denomination?"

These two problems set in slightly different moulds meet most missionaries at some time. Like the persecution mentioned in Acts 8, they may be the means of scattering the witnesses to fulfil the course outlined for those upon whom the Holy Ghost has come, making them press out as witnesses "both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth". At other times, like David with Saul, the missionary must long remain subject to the authority over him for his own discipline and to create in himself sympathetic understanding against the day when he is called to lead. His patience will be an unconscious witness to fellow-workers that it is possible to behave with meekness and godliness in all situations. How impoverished would be the example of Christ if we cut out from it all that we are told of subjection to His parents in the home and at the carpenter's bench, and all that He endured from Pharisees, Sadducees, chief priests, governors and His own disciples. And shall not the servant walk where his Master went?

With some concern this invitation to become the leader of the Alliance work in Japan was refused but it had brought two matters into relief, so he wrote fully about them to his father, who replied as follows:

I have taken a few days to think over your very important letter of December 5th, 1895. I wish I could talk it over with you instead of writing. I cannot but think that your becoming head of such an Association in Japan as Dr. Simpson suggests might be a very great help in your work if you have full confidence in him, that you will not be entrapped into an Association with whose rules and modes of working you are not in full sympathy. It will clearly show to English and Japanese, that you will not be held in the trammels of any ritual but that you will work and preach the Gospel in such manner as is best calculated, in your judgment and under the guidance as you believe of the Holy Spirit, to bring souls

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to Christ—and that like St. Paul you believe that he is not a true member of the Church who is one outwardly, nor the service acceptable which is outward, but that those only are acceptable who act from the heart and in the Spirit and not in the letter. It would perhaps bring you into conflict with the Bishop and with some of the missionaries but I believe you are strong enough to hold your own and, after all, your ecclesiastical superior is not so much the Bishop (to whom your obedience is voluntary) as the C.M.S. and I feel sure that, as you have had, so you will continue to have, their support. I therefore advise you reconsidering your refusal of Dr. Simpson, or at any rate asking for time to consider.

The second point is a far more important one and one on which we all feel very strongly. As God has placed you in the position of a minister of the Church of England, and has greatly blessed you in that position, nothing but absolute necessity (certainly not present convenience or desire to be released from irksome trammels) should induce you to forfeit your privileges or desert the post which God has assigned to you. However well a man may “fight for his own hand”, he can do little by himself compared to what he may do as one of a disciplined army. I remember the grief and consternation of the Evangelical party when one who had been a great power of God as an Evangelical clergyman, and indeed was the leader of that party, resigned his Orders, and how from that time his influence was gone, or was very greatly impaired. My text to you under your difficulty is “Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths.” With much love and interest,

Your much loving

T. FOWELL BUXTON.

These problems were set in the framework of the Church of England. But all missionaries, old or young, may be certain that they will meet similar problems in each denomination and in the most “spiritual” denominational work. There is a human tendency to lay

down rules which fit the nature, gifts and knowledge of the leader, and then to regard them as essential. Such paraphernalia can be followed by "yes" men like parrots; but these mannerisms, shibboleths and other accretion of one generation may not suit the gifts of the leaders of tomorrow, though these be of the same spiritual and doctrinal quality. Life, spiritual or physical, is ever breaking out in different ways (while still the same life) as the branches of a tree spread out and adjust themselves according to wind and sun and neighbouring trees and houses. This "spreading out" is anathema to a leader who, as he grows older, does not develop in the energy and inspiration of an ever-unfolding spiritual light and life such as the Holy Spirit gives. This power of adjustment is gained on the one hand by learning fundamental divine principles through regular Bible study, and on the other hand through the maintenance of many personal contacts and through wide reading which will show the ever-changing emphasis permeating alike the fields of thought in politics, religion and commerce. Observing the general situation, the man with the mind of the Spirit will ever be adjusting his forces in order to bring the message home to the people. It is not enough to preach the Gospel in an attitude of mind which says: "Now I am free from the blood of all men." Our duty is so to present Christ that others hear and receive Him.

Most men and women who are destined one day to be leaders will probably meet limiting restrictions of one kind or another in the first ten years of their service. Sometimes the situation will contain points that will be galling and will call for the highest that is in the missionary's character, while nevertheless having a touch of humour embedded in it. My mother wrote about this time: "The Archdeacon asks for two of our best men. We are rather amused that they think us so wicked and yet are

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glad to get us to take their black sheep to reform them, and ask us to give up our ewe lambs to lead the work. K., one of their black sheep, is now so changed and full of the Holy Spirit and such a blessing among the young men. Last Sunday after a special meeting of prayer at 9.30 a.m. we had the Litany and then K. preached on 1 Samuel 15 about Saul sparing Agag. He spoke on imperfect consecration with such very great power. It is most encouraging to see the change in him from his old stiffness and pride."

While one side of the missionary's life may be perplexing, there is the other that is full of refreshment. My father gave some Bible studies on Genesis. Later Sasao San wrote: "I have been praying that Melchizedek, our King and Priest, may meet you and refresh you with His heavenly Bread and Wine. Yesterday the Lord refreshed me as the words of John 3: 16 came over and over again, like tide after tide, telling me of God's love and His will to save sinners at all cost." A missionary wrote of one of my father's Bible readings: "There was no emotion, but such a stillness of soul and the almost awful sense of being quite alone with God. Every one of Moses' excuses (Exodus 4) has been mine. For years there has been a shrinking from obeying God's calls." Another wrote: "Things had been culminating all day, when God most markedly used your exposition of the Song of Solomon. As I obeyed the command: 'Trust in the Lord with all thine heart', I enjoyed the fact of Song of Solomon 6: 'Or ever I was aware my soul was set among the chariots of His princely people.' He is no longer the Friend knocking outside, but now reigning without a revolt within me. So far as I am aware, I am now truly and entirely at my Master's disposal. I am satisfied with my glorious Saviour, and thank Him for consenting to dwell in this long desolate heart." Another writes: "Last summer at Arima there was much in what you said that I did not understand; while now, with my

heart open and free, it is all so plain. As your words bounded along, my own heart went after, keeping full pace with their meaning."

These letters show how exactly the Holy Spirit can use the exposition of Scripture to meet the needs of the differing personalities in the audience.

Miss Tapson, who had to leave Japan through ill health, wrote: "I cannot tell all the help some words of yours have been. The first thing that came to be given up was some country work on which I set my heart in a special way. Others told me to give it up, but I felt I must go on. Then the Master Himself took it from me. It was just then I read again your conference paper, which at the time I had wondered if I should find true for myself. You wrote of having joy in God's will, which takes the sting out of the bitterest disappointment. This changed everything. I saw His will as such a perfect and beautiful thing that I do not want anything but what He wishes for me. These statements and others were not man's words at all, but words from Christ Himself to me. I have realized that there is a joy, deeper than winning souls for Him—the joy of even giving that up at His call!"

My parents had much to thank God for in their good health, though from time to time my father was poorly for a few days from overwork. However, Miss Amy Wilson Carmichael, Miss Sander, Miss Thompson, Miss Spicer and Nurse Slade all had to leave because of ill health; but in October, 1897, came Paget Wilkes and his wife, who were destined to become such great partners in the work. Fowell Buxton had heard of Paget Wilkes in the Oxford Inter-Collegiate Christian Union; and after getting to know him had invited him to go out to my father in Japan. From the first Paget Wilkes showed great ability to bring Japanese to a definite decision for Jesus Christ; every week some came to trust the Saviour through him.

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He was indeed a "rare gift to those in Japan". In addition the new Bishop, a High Churchman, was a most spiritual man. He attended the meetings of the Kobe Convention, speaking once. Later my father accompanied him round the diocese for his Confirmation Services, at which his addresses to the candidates were of great value.



FATHER, 1917

(After attending the Investiture of one of his sons by King George V at Buckingham Palace)

NOTES FROM B. F. B.'S BIBLE

Christ's last words speak of the importance

of the Old Testament
of receiving the Holy Spirit
of evangelizing the world

LUKE 24: 44, 45

ACTS 1: 5, 8

MATT. 28; LUKE 24: 47

Revelation and Equipment for Service

The Lord appeared to Moses as a Burning Fire, for that is what He wanted to make Moses before Pharaoh. To Joshua He appeared as Captain of the Host, for He wanted to make him such. When the Holy Spirit comes to a Christian, He makes him suitable to the task.

Holiness and Experience

We enter the land by a single, definite act of faith, JOSHUA 3
We take possession of it step by step 4-24
It is one thing to be in the land; another to possess it.

Be determined to follow Christ, the rejected King

Even if only just converted 2 SAM. 15: 20
Tell Him your desire to follow 15: 21
He will use you 15: 22; 18: 2
You will become one of His mighty ones 23: 29

The Holy Spirit

Grieve not	EPHES. 4: 30	He is a Friend
Quench not	I THESS. 5: 19	He is a Fire
Resist not	ACTS 7: 51	He brings you the best

In our generation

Acts, like the Gospels, covers about thirty-three years, showing what the Holy Ghost can do in a generation.

6

LETTERS TO HIS WORKERS

1894-1899

<i>Exhorting them to continue in the faith</i>	ACTS 14: 22
<i>The words of faith and of good doctrine</i>	1 TIM. 4: 6
<i>Faith which worketh by love</i>	GAL 5: 6
<i>Striving together for the faith of the Gospel</i>	PHIL. 1: 27
<i>Be thou an example of the believers</i>	1 TIM. 4: 12

IN 1894 MY PARENTS PREPARED TO COME HOME FOR THEIR first furlough and my father wrote to his Japanese workers as follows:

My dear fellow labourers in the Kingdom of God,

May grace and love and power be more and more multiplied upon you through the Holy Spirit.

I rejoice as I remember the happy seasons of fellowship and of work for the Lord that we have had here together, and I believe that the bond that unites us is an eternal one. God has used many of you as a means of blessing and grace to me, and to many others, and I thank you for that. At the same time I mourn deeply over sins and failures in my life and work during the past seven years that have hindered the work so that instead of seeing a blessed soul-saving work here, and being able to shout in triumph: "What hath God wrought," I can only hide my face and say: "God be merciful to me a sinner."

God has been specially merciful to us during the past year and has sent us Mr. and Mrs. Wilkes. They were given in answer to prayer and they have been proved to be indeed the gift of God to us. And now we are seeing hindrances to

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blessing put away and God beginning to answer prayer for an outpouring of His blessing. I doubt if any other mission station throughout the world has been more prayed for than Matsuye by many of God's own people scattered in many countries. In answer to these prayers there is a cloud of blessing hanging over our heads, which will be poured out upon us to the glory of our God as soon as we are low enough in the dust before Him to receive it. I believe we are seeing the beginning of it now and if we continue to lay hold of God in prayer we shall see a mighty work in all this neighbourhood. It is a real sorrow and pain to my wife and myself to leave you at this time. Much as I long to see many loved faces in England I would rejoice if anything were to happen that hindered our going. Yet I believe that duty to my parents and to my children and to my wife's mother demands our going at this time. I shall certainly not delay a single day to come back to you, but I hardly expect that I can spend less than one year in England.

I want to write to you about the conduct of the work during my absence, having carefully thought out before God what will be the best means of securing the permanent success of the work here. I believe that as you have obeyed me whilst I have been with you, much more in my absence will you follow out gladly my convictions as to the work here.

I wish Mr. Wilkes to have absolute control of everything. I believe that no work can be strong that has two or three leaders, and I want him to be head of all the work and that his word should be obeyed in everything. I ask the brothers who are ordained to consider themselves wholly under him and to obey him as unto the Lord. He will have control of the dismissal or acceptance of evangelists, of the *ekisha kwai* (the meeting or group of helpers), of the removal of clergy or evangelists from one place to another, of all money matters, of the Akayama Kowa (lectures in Akayama, our home), and of all else. I believe that it will be for the good of the work that he should use this authority far more than I have, so that the work may be consolidated and made one. If he makes changes that I have not made in the past, please

accept them as of God and carry them out as if I had ordained them. I ask Brother Arato and Brother Kuroki not to administer baptism without his consent. I ask Brother Arato to submit his journeyings and work to his approval. I ask Brother Kuroki to consult him as to the work in the Church of Matsuye and to follow out his wishes particularly as to who should preach. And I believe that if you will all loyally work under him there will be a blessed work begun in all this neighbourhood. God has given him gifts to do a great deal that I ought to have done but have left undone.

This may require that you often give up your own judgment and yield to his. But if you are truly humble, and long only for the salvation of souls, that will not be a difficulty to you. He will always gladly listen to your opinions, and pray over them but he alone will be responsible for the final decision. I myself will gladly accept the responsibility of all that Mr. Wilkes does.

If there is anyone who cannot loyally and gladly work under him please let me know as soon as possible for it will be better for such a one to leave this field and work with those with whom he is in complete harmony. The failure and weakness of our work heretofore has been in a large measure due to want of harmony and love amongst us. There have been differences of opinion and of practice which have led to disagreements and want of love, and brother has not been willing to yield to brother. Let us all be so baptized with the Spirit of Love "into one" (John 17) that we shall all mind and speak the same thing. This is the secret of victory and thus alone will the world around us come to believe in Christ and in the Father's love (John 17). I would gladly spend my whole life for Matsuye and Japan. Whether this will be so or not I cannot say. There ever looms before me the time which probably will come, if the Lord tarry, when my four sons will be in England for education, and will need their parents' presence and guidance. Perhaps this would be my supreme duty before God. But I know not. When the time comes my course will be made plain. Before it comes I hope for some happy years' service here with you.

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It was the greatest joy to get back to his parents and the family and Easneye. In July they both went to Keswick, my father being invited to be the sole speaker at the missionary meeting, so that he had a full hour at his disposal.

Furlough over, they returned to take up the work again in Matsuye. From time to time my father wrote letters to little churches and also letters to the pastors, evangelists and workers in the Church. One of these, dated January 20, 1898, gives the atmosphere of his work, loving, direct, aggressive, relying on God the Holy Spirit. This is how it runs:

To all the workers in the Matsuye district,

My dear Brothers,

It is laid upon me to write to you about a few things in your daily life, that I may "provoke you to love and to good works" by stirring up your minds once more in remembrance. The power of our lives lies in "little things" and in them we are being tested day by day in the eyes of God, and before the world. If we are not exact in these little things much of our time and work will be wasted.

1. Do you rise early? None of us ought to be in bed after six, so that we may have at least one quiet hour with God for prayer and reading of His word before we meet others, and the day's work begins. At special times we must get more—but no Christian can afford to take less than that.

I advise you as far as possible to fix your times and how you will spend each day. If you do not plan out your time beforehand, and keep to your plan, you will often fritter away your time in things that may be good, but are not the best work that you can do. But I specially ask you to fix your times of prayer and let nothing interfere with them.

2. Each of you ought to get a good three hours' study done before midday, in which I include the reading of helpful books on the Bible and on spiritual life, preparation for your addresses, and writing spiritual letters to others. You are bound to be always as busily employed now, as you were

when working for man in a secular employment. Yet I fear that there has been some unfaithfulness in this amongst us.

Does any brother say that he does not know what to study? How gladly I would give such a one my advice. Does anyone say he has not suitable books? Gladly will I give you such as you will carefully read—or help you to buy them cheaply.

Make notes of all you read. Mark the books you read. Have an interleaved Bible in which you can write down any helpful thoughts you receive: and freely write in it. Collect anecdotes, for a good anecdote is worth more than a jewel to you. Keep a book specially for them.

3. At noon let us all have fifteen or twenty minutes' intercession for the whole work and for others. For this write down subjects of intercession and divide them into seven, one for every day of the week. Let us pray for the work round here in the following order:

Sunday	Matsuye
Monday	Oki, Sakai, Agarinichi
Tuesday	Yonago, Yadoyé
Wednesday	Hirose
Thursday	Kisuki, Daito, Tambara
Friday	Imaichi and the Sea coast of Izumo
Saturday	Iwami

Pray for the workers by name and for the Christians as far as you know them. Pray that the Lord may raise up more Spirit-filled workers throughout Japan.

4. The afternoon must be the time for visiting. Has not this been neglected too much? And yet this face-to-face pleading with souls is one of the greatest means of saving souls. The great revival in Samaria began with a personal talk (John 4).

In visiting take care to get to the point as quickly as possible. You have two things to do, to teach and to bring to repentance. Open your Bible and use it freely. Take care not to degenerate into mere light talk. Aim at getting that soul saved. Do not stay too long. An hour is generally long enough. Longer than that means light talk, and wasted time.

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Pray before you leave your house for visiting. Pray as you walk to the house. Pray when you have come back, and praise. Specially be careful when you are visiting the Christians to waste no time. Speak to them also pointedly about their souls. Find out whether they are growing in grace and gaining more light from the Word of God. Do they regularly pray and read the Word? Do they get blessing from it? Have they been boldly witnessing amongst their neighbours? Is there anyone to whom they can introduce you? Show that your one aim is their holiness and the extension of His Kingdom. See the children personally. Question them in the faith. And also the servants, if there are any. Encourage each home to have family prayers. If they have not begun it, offer to go to their house and start it for them once or twice and then encourage them to take it on by themselves. But after that also, I advise you going once in a month or so, to lead family prayer in each Christian house.

In Matsuye there are many workers who are not responsible for the Christians. Let them do their own appointed work, which is visiting the unconverted. For them to spend their time in visiting the Christians is waste of time, and often leads to religious gossip, and evil speaking. If you have not enough houses to visit, ask one of the Christians to introduce you to their friends. Or take a handful of tracts and deliver them at every house down three or four streets. And then go again next day to hear how they liked them. Or visit the Kuruma¹ men as they wait for customers. Go to the little steamers, as they leave Matsuye and as they return, and give each passenger a tract. Or preach somewhere in the open air. If you find no such work to do, come and ask me.

5. Between that and the evening meeting I advise you to get your second daily hour for reading the Bible and prayer. If we put this off till bedtime we are often so tired that we cannot really profit by it. Fix the hour and keep to it.

6. In the evenings there will as a rule be meetings to attend. Even if you are not preaching, go to them and pray. Often the one who prays does better work for the meeting

¹ A man-drawn carriage—a jinricksha.

than the one who preaches. If you are to preach, you will have prayed much over it beforehand. And you will have thought carefully over what you are going to say and written down the heads. I believe the neglect of these things does not show faith in the Holy Spirit, but does show self-confidence. I advise you to preach the same sermon again and again—each time improving it, and preparing it as carefully as if it were new. If God has really given you a message to deliver, it is well to give it again and again. Wesley used to say that he never considered a sermon much good till he had preached it twenty times. Keep strictly to our rule, and do not preach more than twenty-five to thirty minutes. Take care in your address to impress one point strongly on your hearers. Show them that God expects them to yield on the spot, and be saved.

If the meeting is noisy with interruptions and opposition, I believe it is better not to pray publicly. After the preaching try to get hold of individuals. This is more important than the preaching. Apply the message to their consciences. And if possible do not leave them till they have yielded and found peace with God, however late that may be.

7. Go to rest early for the sake of your work on the following day. After a solemn meeting let there be no light talking. You have been dealing with the eternal interests of precious souls. Burden your soul before God for them and then go to rest.

This is how I ask you to spend your days. Let there be no time lost. Do not waste time over doing something good when you might be doing something better. Shun idleness as you would the plague. Take care how you spend your money, as I wrote to you before. Let everyone of you be able to play some musical instrument. Practise singing our hymns, and learn them by heart.

Let Sundays be given wholeheartedly to seeking God. Let it be a day of rich blessing in your own soul. Avoid anything that might hinder that. Make the Sabbath a delight, the holy of the Lord, honourable. (Isaiah 58: 13)

On Mondays go out to the "regions beyond" your usual

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work. Go to some villages with a bundle of tracts, and preach in the open air, and try and get some individuals saved. Take the opportunity and go to some quiet wood or mountain by the way and hold communion with God.

Finally, brothers, love one another. Give no place for the devil to come in amongst us. Do not judge one another, or despise one another, or envy one another. Do not speak disrespectfully or coldly of one another. Never repeat each other's faults. But rather often pray with one another and for one another. Thus shall all men see that we are His disciples. And better than that, by this they will believe that the Father sent the Son to be the Saviour of the world.

You will notice that in this letter my father believed, and indeed proved again and again, that persons can be converted to Christ at their first hearing of the Gospel. This is found to be true in all parts of the world, even among the lowest, the most degenerate and the most primitive. Forest dwellers and cannibals have so found Christ and been truly born again. Many individuals, converted at the first hearing of Christ, are found to stand firm and continue growing in grace and knowledge, even if for a time cut off from other Christians.

It is clearly of importance to help a young Christian community to realize how completely the whole of a man's life and circumstance becomes involved once he is determined to spend himself in the fulfilment of the will of the Lord. So my father wrote to his fellow workers on the matter of money as follows:

This is a most deeply important question, and one that is not enough considered by earnest Christians. I pray you to bear with me while I suggest a few things on this matter to consider before the Lord. For this matter has a very close connection with our spiritual welfare and with our walk with God. In our consecration meetings it ought to be a prominent subject, for the use a man makes of his money will be one of

the clearest outward signs of the state of his heart. Other signs may be deceptive, but this one will probably show truly whether he has faith in God and love to man.

Money may be a great means of grace, or else a means of self-corruption. Money given to God will help one to conquer the world and the flesh. Money spent for oneself may minister to one's own fleshly lusts, or else to one's pride. If we would crucify the flesh, our money must never be used to gratify it. If we would strengthen our love and sympathy towards others we must practically consider their needs, and gladly deny ourselves to supply money for them.

What blessings may be brought to others through the power of money! Salvation may be brought to a lost soul. Health may be restored to an enfeebled body. Joy and gladness may be brought to one crushed beneath the weight of worldly cares. Money is full of stored-up energy either for good or for evil. Each coin is a living seed which may be so planted that it will yield thirty or sixty or a hundred-fold to the blessing of others. Let us carefully remember this, and not dare needlessly to use upon ourselves that which can be such a means of blessing to others.

But practically what principles ought we to go upon in the use of our money? In Wesley's well-known sermon on the use of money he summed up his teaching in these three principles.

1. Get all you can.
2. Save all you can.
3. Give all you can.

And I believe that the truest wisdom is seen when these three principles are all carried out. I should like to write a few words on the last two of these principles.

The second one, "save all you can", is often neglected by earnest Christians. Yet considering that each one of us are sure to meet with occasions in life when we need more money than we are earning, surely it is merely a principle of common honesty. Our Lord commended the unjust steward because he used timely precaution (Luke 16: 8). We are

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bidden to learn from the ant the duty of laying up out of our present income for the need that is coming (Proverbs 6: 6-8). Out of the plenty that God was then giving, Joseph laid up enough for the famine years at hand. Such times of need are sure to come to all.

But one may say: "Is it not better to trust the Lord for those times. If He sends the necessity, will He not also send the means if we trust Him." Perhaps He will. Yet as a rule it is His will that each should bear the burden of his own necessities. For a long time one may be spending money on things that are not necessities, and so have nothing left saved up. It would not show less faith, but more self-control, if such a one had denied himself those things and saved up for the times of necessity that are sure to come. One who does not exercise self-restraint will spend all the money he gets. But one whose life is regulated by principle will determine beforehand how much he ought to spend on his present needs and how much he ought to lay up for future needs. Then he will strictly keep to that, even though he has to deny himself and control his desires in the present. If he does not determine that, he will not be strong to resist the temptation to use all his money. The money that ought to have been laid up for the future will be used to gratify his present covetousness.

Specially is this the duty of those who have others dependent on them such as parents, wife or children. You may be laid up for a long time with sickness, or you may die. Then what will they do who are dependent on you? One of them may be sick for a long time and need things that you cannot buy because you have not saved any money. The children will have to go to school or be started in business. All such things are the duties of the head of the family (2 Cor. 12: 14). And before God he is sinning if he is not laying up to meet such needs in the future. "He who provides not for his own, and specially for those of his own house is worse than an infidel," says the Holy Ghost in 1 Tim. 5: 8. Let us "provide things honest in the sight of all men" (Rom. 12: 17). I would earnestly advise all to lay up every

month one tenth of their salary until they have some little amount in hand. This will mean some self-denial and will test your strength of character. But before God you ought to do so. Let it be a fixed amount every month, and put that in the Savings Bank at once, as soon as you get your salary. If you determine merely to save what you have left over at the end of the month it will come to nothing. Let it rather be a matter of principle fixed beforehand before God and then carried out in His strength.

Next I would say "give all you can". In as far as we have the nature of God we must give. For God finds His delight in giving and in giving even to His infinite cost. Whenever His Spirit enters a heart, that one also will delight to deny itself and give. By this giving we show forth the grace of our Lord Jesus Christ before the eyes of men. See that you abound in this grace, for by it glory is brought to God.

Of course, all money of a consecrated person belongs to God, and yet we must be systematic in this matter also. All the time of a consecrated man belongs to God, and yet he specially devotes one day in the week to Him. The Holy Spirit teaches us the same principle in the matter of giving (1 Cor. 16: 2).

The Lord asked of the Israelites one-tenth of their income. Besides that they gave a great deal to God in sacrifices and first fruits, so that probably each one gave nearly one-third of his income each year to God. I believe everyone ought to settle to give one-tenth definitely to God for the use of others. And let it be a liberal tenth—with much thrown in—for it is not a duty offering, but a freewill offering of love. Our hearts are very deceitful and if we have not some definite principle to go by we shall very likely be robbing God.

If evangelists are not themselves giving one-tenth of their income to God, how can they exhort their Christians to do so? I knew of one evangelist who was earnestly exhorting his Church to be independent, but he was not giving one-fortieth of his income to help the Church. Of course that was hypocrisy, and all his exhortations were in vain.

Wherever there are ten Christians, if each one gave one-

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tenth of their salary they would support their own evangelist, for he would then get as much as the average salary of each of the Christians. And this is being done amongst people who are much poorer than the Japanese.

Will you give careful thought to these matters and the Lord give you understanding in them. If you have been wrong in the way you have spent your money, now is the time for repentance. God will forgive the past, and give you grace to carry out His will in this matter in the future.

The Japanese Christians were quick to respond to the teaching of the Holy Spirit in these matters. By 1900 there had been baptized into the Church of the small village of Hirose about sixty converts, among whom the spirit of consecration and concern for others was always strong. One of the first in Hirose to become a Christian was Adachi San, a well-to-do rice merchant, who built at his own expense a small church. He gradually committed the running of his whole rice business to his clerk, so as to be free to go out preaching the Gospel himself. The Church here was so splendidly keen to bear its own finance that by this time it had become financially independent of outside help, except for the salary of Hayakawa San, the evangelist. He now determined to earn his own living by making socks and farming, so that Adachi San and he could carry on the work without charge. So by 1900 the Church of Hirose was self-supporting. My father was invited to go over to this little church to "set in order the things that were wanting" and to encourage the brethren to look out from among themselves "men of honest report, full of the Holy Ghost and wisdom to appoint over the business". After a prayer meeting, the history of the church was recounted with thanksgiving to God, and the five principal men in the church were formed into a church council to manage its business and financial affairs. My father then spoke from the Epistle to the Ephesians on

God's plan of a church as a living organism, in whose varied work each might play an active part, confidently looking to the Holy Spirit for the equipment necessary.

The teaching of the Japanese Christians about giving of their substance to the Lord and His work was soon found to be part of their essential all-round development by the Holy Spirit in preparation for the things that God foresaw lay ahead, for many were already feeling a spiritual urge to press out to the "regions beyond" in Japan; and this would require financing. At this time Sasao San became greatly burdened for the city of Hiroshima, so prominent to-day because of the atom bomb, and wrote: "The sad reports about the Hiroshima Christians stirred me up to cry to God. The two verses of Zechariah 4: 6, 7, were given me: 'This is the word of the Lord unto Zerubbabel saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, saying, Grace, grace unto it.' I was praying on a hill this morning for God's mercy upon the people in Hiroshima. Certainly it is His will that they should be saved from the world and sin and the devil; and be sanctified and presented to God a glorious church, holy and without blemish. He is able. 'Behold He cometh, leaping upon the mountains,' surmounting every difficulty."

In all the work my father was seeking to conform, as nearly as possible, to the principles of the Bible in developing the work of God. The Japanese themselves were given a loose rein to press forward, as led by God, while the whole was co-ordinated by united prayer and consultation. It is natural, therefore, to find that God was adding the required personnel as He did at various times in Bible days. When Saul was anointed King, and the Spirit of God came upon him, "there went with him a band of men

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whose hearts God had touched." When Samuel was working in the power of the Spirit, he founded schools of the prophets, and numbers gathered to learn of God and go forth to do His work. This, surely, is one of the accompaniments of a service that is well pleasing to God. The ascended Lord still gives "Some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In the same way God had increased the Matsuye party to eleven missionaries, including two Oxford graduates, Paget Wilkes and Oliver Knight. Three or four members of my father's family and another Oxford man were also considering this sphere.

About twenty-four to thirty Japanese business men, evangelists and pastors, were attending the Bible studies in Matsuye. My father wrote: "certain Japanese are already of a spiritual calibre that I feel it would be more suitable if I sat at their feet rather than they at mine". Sasao San, Mitani San, Juji Nakada San were men of Bible knowledge and spiritual quality and power as great as any in England. Japanese Christians were already taking campaigns in different parts, missionaries gladly serving under their leadership. When Mitani San held meetings in Sapparo, Oliver Knight joined the band of workers serving under him. Christians were truly blessed and others trusted Christ for the first time. At first some of the Japanese pastors in the area were not very ready to lend their churches for such definite messages, with after-meetings and with Mitani San leading the singing with his accordion. However, as the blessing of God became evident all but one church opened their doors to them, and came to rejoice in the spiritual blessing that was given. During this early period in Matsuye there had been an average of about forty baptisms yearly. The Matsuye

Church itself had three hundred and ten baptized Christians before 1900. Beyond this was the widening circle of Christians in the new churches springing up over the area. It is evident that there was no restraining the Japanese workers, but rather a pressing them out to witness far and near, training them from their conversion by Bible study; and, even when they were stationed out in the work, continuing their instruction through conventions and special periods of Bible study. It is noteworthy how quickly the responsibility of the work was put into Japanese hands, to supply workers, to control and finance. This was only possible because of the principles on which the work had been begun and continued, through which the personnel of each church, even if only meeting in someone's home, had been prepared to take their part in its activities.

Already it was a rule in the little churches that at the beginning of each year they appointed three members as a church committee. These were asked not only to "serve tables" by seeing to the outward and financial organization of church affairs, but also to undertake pastoral duties, so as to avoid using workers paid by the missionary. The paid workers could then be used in new areas. To those appointed on these church committees my father wrote:

Dear Brothers,

I am glad to hear that you have been chosen as the Church Committee, and indeed congratulate you on this. You are thus called to a most important work for God which is itself a blessing and an honour. Many are seeking high positions in the State, even though they do not receive any salary in connection with them, but wishing to work for their country and to receive the honour connected with that. Much more may you rejoice that you are called of God to this work in His Church and for His people for this gives you opportunity to work for God.

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You can do much for Him as a member of the Committee that you could not do otherwise. You are responsible for the welfare of the church. You will have to "give account" (Heb. 13: 17). Therefore I pray you to "watch for their souls". "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost has made you overseers" (Acts 20: 28). "God loves a cheerful giver", so I pray you to do this "of a ready mind", "willingly" and not "by constraint" or from a sense of duty but out of love to the Lord Jesus (1 Peter 5: 2). You will have to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men" (1 Thess. 5: 14).

May the Lord not say of you: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." (Ezek. 34: 4)

I beg of you to take to heart the importance of this work and your responsibility in it. Then you will be willing to take time and trouble to fulfil it. Otherwise you will find many other things coming in which will prevent you carrying out your duty as you might. A true committee man will not allow these things to come in. He will not allow his business or his friends or other duties to take so much time that he cannot give the time that is needed for the church which has been purchased with the blood of Christ (Acts 20: 28).

Of course this will involve sacrifices and true consecration but I trust you are not afraid of that. You are examples to the flock (1 Peter 5: 3). The spirit that there is in the church will very much depend on the spirit that the Christians see in you. If they see a real self-sacrifice, and willing work for God, they too will be stirred up to the same. If they see in you a spirit of prayer for the church and longing desire for its welfare, they will feel the same.

I hope you will specially use Sunday for fulfilling your duties as members of the committee. That is a good day to visit those who have not been coming to the meetings, or who are ill, to try and restore backsliders, to stir up others to

do work for the Lord. On this "holy day" "send portions to them for whom nothing is prepared" (Neh. 8: 10) by taking them something of the sermon you heard at morning church or of some other scripture that has been a blessing to you.

It is no easy work to which you are called. I would exhort you above all to "take heed to yourselves" (Acts 28). You must have the power of the Holy Spirit for this service. Seek Him earnestly and constantly. A committee man must anyhow be a man full of faith and of the Holy Ghost. Read the Bible much. Pray much. Be instant for the Lord in season and out. And then when the chief Shepherd does appear, you will be able to give your account with joy: and you will receive from Him "a crown of glory that fadeth not away".

As the work passed into increasingly efficient Japanese hands, my father found that God was calling him out to conventions of Japanese and missionaries all over Japan. He had seen how quickly the work increases in quantity and quality if the workers have sanctified lives, filled with the Holy Spirit, and are instructed in the use of the Bible, so he felt that these opportunities were of far-reaching value. A remarkable feature of letters written to him after these conventions is an almost complete absence of thanks to him for his addresses. Each writer had been brought to direct dealing with God, finding God's promise or statement the ground of his faith. One can presume that the promises of God that are specially mentioned in these letters were those about which he had spoken, as they appear in most letters after any one convention. Yet each letter shows a completely individual approach to God with no suggestion of mass emotion swaying the congregation but rather of lonely personal battles before God. The writers had fought the devil's opposition to faith in the promise of God, until they had come through to a quiet rest in its truth and to assurance that the Holy Spirit was leading them into the experience of it.

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Looking back over this chapter, it is obvious why the Christians quickly became strong, sacrificial and active in these early Matsuye days. In everything they were encouraged to look confidently to Christ Himself, not vaguely, but because of some definite teaching in Scripture. No one was limply resting on some man and leaving the work to extend through others. Christians, therefore, were finding more and more that Christ was sufficient in every circumstance and so they became confident and capable to witness of Him from their own experience far and near. "And the Lord added to the Church daily such as should be saved."

NOTES FROM B. F. B.'S BIBLE

The bitter experiences

that produced the Psalms have blessed the Church ever since

I SAM. 19 to 27; PSALM 84: 6

David was not allowed to build God's temple, but he was allowed to write Psalms which have been to God's glory until now

2 SAM. 7

Had Paul "perfect love"?

I JOHN 4: 17, 18

He loved his persecutors

ROM. 9: 1-3

a church though disorderly

2 COR. 2:4; 12: 15

spiritual babes

I THESS. 2: 7, 8, 11

believers he had not seen

ROM. 1: 9-12; PHIL. 1: 8

the backslider

GAL. 4: 19

The Glory of the Cross

MATT. 27

Upward—to the Father revealing His love

JOHN 3: 16

Downward—to Satan, overcoming him

REV. 12: 11

Inward—to man's soul, saving him

EPH. 1: 7

Outward—to the world, embracing all

JOHN 1: 29

For a friend, ask the Lord to:

PSALM 20

defend him

20: 1

help him

20: 2

strengthen him

20: 2

remember him

20: 3

satisfy him

20: 4

work with him

20: 6

hear him

20: 9

Trust the Lord not only when He seems awake and at work, but when He seems asleep. He "dwells in your heart by faith".

MATT. 8: 3, 13, 24

7

AN INTERLUDE

THE BOXER RIOTS—CHINA (1900)

<i>I have prayed for thee that thy faith fail not</i>	LUKE 22: 32
<i>The sacrifice and service of your faith</i>	PHIL. 2: 17
<i>Thou standest by faith</i>	ROM. 11: 19
<i>Then believed they His Word: they sang His praise</i>	PSALM 106: 12

THE TERRIBLE BOXER RIOTS HAD LED TO THE MURDER of eighty missionaries and their children in the China Inland Mission alone, and brought the severest suffering to the great body of missionaries who had been driven hundreds of miles from their mission stations to Shanghai.

Five hundred missionaries eventually reached the city—consecrated men and women who had faced death for their Master, who had been torn from their churches and from much-loved Chinese fellow Christians. Their very life work had gone. Here they were: worn, wounded and deeply concerned, many having lost their dearest on the way—a wife, a husband, a child, some even two or three children. One missionary wrote to his mother: “Billow after billow has gone over me. Home gone, not one memento of my dear Maggie (his wife), penniless, Maggie and child gone to glory, Edith lying very sick with diarrhoea. I have been at the point of death more than once on the road. In one village, after a heavy stoning with brickbats, they put ropes under me and dragged me along the ground that I might not die in their village. Now you know the worst. I want, however, to tell you that the

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Cross of Christ, that exceeding glory of the Father's love, has brought continual comfort to my heart, so that not one murmur has broken the peace within. If God spared not His own Son, all is love. Although wounded and suffering, Maggie said to me: 'If the Lord spares us, I want to go back to Lu-Ch'eng, if possible.' "

"Why had God allowed this?" they asked. "Surely it must be a judgment on themselves as unfit for His sacred work?" And all the time their hearts were suffering deep distress for their Chinese Christian friends, who were doubtless enduring persecution and martyrdom. A deep, strong current of humility and prayer swept the missionary quarters of Shanghai, and a united desire to seek the Lord arose. A committee of twenty-five was formed, who suggested sixty-two possible speakers, from amongst whom my father was invited from Japan. Such an invitation could not take second place whatever plans he might already have made. He saw at once that while the Holy Spirit was still speaking in this way to this great body of missionaries, the sooner such a convention could take place, the more valuable it would be. But already there were difficulties. Some urged meetings in which the messages were not connected with any school of thought or of holiness. Here, clearly, there was a danger from lack of definiteness. Others wanted a great number of speakers, which would have had much the same result. But God overruled the fears of these saintly men and women, who were all only hungry for the Voice of God.

Before the convention began, Montague Beauchamp arranged certain early-morning prayer meetings to which about a hundred and forty came. At these the Bible readings, which my father gave on holiness, were so mightily used of God that he was asked to speak at each convention meeting. Missionaries came, eagerly seeking the fullest blessing of God.

At the meetings news would be given of any parties that had not reached Shanghai. "To-day we hear of one party safely reaching Russian territory," while news came of another party, which it had been hoped had escaped, having all been massacred. Mr. Archibald Glover—author of *One Thousand Miles of Miracle*—had arrived with his wife and two children, Hedley and Hope, but Mrs. Glover, worn out with stonings and the loss of her baby, died shortly afterwards.

On the first Sunday evening my father spoke in the Cathedral to a large congregation, and again, twice, the following Sunday. Quickly the news of blessing spread. He went to speak in the Thomas Hanbury School, after which the Principal first wrote enquiring what conversion meant, as she had been baptized and confirmed but had not heard of it. She wrote: "Since my confirmation I have continued in a slanting path towards Him, and at times of great temporal trouble have felt myself in His wounded side and His everlasting arms." Next day she wrote again: "Your message last night came straight to me and sank deep into my heart which through bitterness and true longing had been prepared for it." Almost at once her friends began to attend the meetings, and came to her for help—a newcomer to the Police Force, two employees in Butterfield & Swires, and one in the Telegraph Company, besides a girl of twenty-two, a special friend who had been "brought up on very worldly lines".

Some of the frank statements made by missionaries were illuminating: "Sin had indeed reigned in me, but now I know the Lord Jesus reigns. God has given me such a loathing for sin that when it is presented to my mind, I feel as if I were accosted by a snake." Another said: "I used to pray to God as if He were far away; but now I commune with the Lord in my heart." One who had received rich blessing prayed: "Lord is there anything

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more? I want all that Thou canst give." After one meeting an archdeacon and a Plymouth Brother were kneeling next each other, both seeking the cleansing of the Holy Spirit; and later the archdeacon's wife told of what the Lord had done in her. Another missionary letter, that suggests much, reads: "Since the morning when we had the message on Hebrew 10: 19, 20, I have been craving for a deeper knowledge of God, for the holy restful fully surrendered life of which you talked. I determined no matter what it cost me not to rest till I obeyed the voice of the Holy Spirit and have promised to trust my Saviour to keep me from the power of sin and enable me to live a different life. I have been fighting against God all the week, but now I obey and know that I have come out of my bondage to Jesus and feel restful. I simply abhorred the morning testimony meetings, having never been accustomed to them as I have been so churchy. I have spoken freely to you because you are sympathetic like dear Mr. Horsburgh, with whom I could always talk and pray in the Far West; but do not read this letter out, please!"

At one evening meeting, to which many Shanghai people had come, a deep feeling of awe spread over the meeting, for God seemed so solemnly present. After this someone said: "God has given me an overwhelming sense of the preciousness of Jesus," while another spoke of being unable to sleep for very joy. A girl, well known in a gay, worldly set in Shanghai, said: "This is a new style of religion to me, and all Shanghai will know what I have said to-day!" Once God begins to bless, people will begin to come, of all kinds, godless ones, finding Christ meeting their need in salvation, next to experienced missionaries finding the same Saviour also meeting their spiritual needs.

It was inevitable that my father was kept busy with a number who wanted to speak personally with him. Two

sailors and an officer came to seek and receive the Saviour. Colonel Hogge, commanding at the barracks, usually presided over the meetings; at other times Bishop Cassells. It was not unnatural that there was opposition from some, who did not relish so clear a message such as this which searched their hearts. But it was evident that God was overruling, as many unexpected doors were opened to my father at this time.

Looking back over his life, my father always considered this the ministry in which God used him most mightily. Often during the subsequent forty years and more have missionaries spoken of that brief fortnight as the period when their hearts were purified and their lives filled with the Holy Spirit. Since that time their humble prayerful lives, full of effective service, have proved the reality of the work that God did there and has maintained ever since. All too soon my father had to leave Shanghai to return to the work in Japan.

You can be

- | | |
|--------------------------------------|----------------|
| an Ahab and lead the nation astray | I KINGS 18: 18 |
| an Elijah and lead the nation to God | 18: 37-39 |

Joel believed in the Holy Spirit

JOEL 2

- | | |
|--|----------------|
| 1. The largeness of the Holy Spirit's love,
"all flesh". Sons and daughters, old
and young, servants | JOEL 2: 28, 29 |
| 2. The variety of the Holy Spirit's gifts,
"prophecy", i.e. preaching the word
in power; dream; vision (of the com-
ing mighty works of the Lord in
revival) | JOEL 2: 28 |
| 3. The greatness of the Holy Spirit's power,
"wonders in heaven and earth" | 2: 30 |
| 4. The efficacy of the Holy Spirit's prayer,
He inspires prayer. All, who call, are
delivered | 2: 32 |

Power after the Holy Ghost is come upon you

ACTS 1: 8

- | | |
|---------------------------------------|--------------|
| Power to will according to God's mind | PHIL. 2: 13 |
| walk according to God's way | EZEK. 36: 27 |
| witness according to God's word | ACTS 1: 8 |

Daniel the man of prayer because:

- | | |
|---|--------------|
| 1. No compromise with God's word or in
self-indulgence | DANIEL 1: 8 |
| 2. No taking glory to himself | 2: 28 |
| 3. No bowing down to man by him or his
companions | 3 |
| 4. Faithful in delivering God's message | 4 |
| 5. No self-seeking. All the glory to God | 5: 17; 6: 22 |
| 6. No swerving from God | 6 |
| 7. A man of great desires for God's people | 9: 20, 23 |

8

AFTER TEN YEARS

1890-1900

<i>God . . . opened the door of faith unto the Gentiles</i>	ACTS 14: 27
<i>He . . . heard him concerning the faith in Christ</i>	ACTS 24: 24
<i>I live by the faith of the Son of God</i>	GAL. 2: 20
<i>Behold, ye despisers . . . I work a work in your days, a work which ye shall in no wise believe</i>	ACTS 13: 41

MY FATHER HAD BEEN TEN YEARS IN JAPAN BY THE year 1900, of which eight had been at Matsuye. He himself had moved forward from the age of thirty to that of forty. It is wholesome, then, to see how much God can use any one of us in these vital years that are the first half of the twenty years of a man's life which are defined in the Bible as his most effective years of service, when experience and bodily strength give the most efficient combination.

It seems that one way of giving an overall picture of the extent and condition of the work at this time is to give my father's report to the Church Missionary Society of what had been done during the year 1900.

ANNUAL LETTER

Matsuye, December 27th, 1900

To the Secretaries of the Church Missionary Society.

My dear Friends,

Another year of happy service has passed, and I must try as far as possible to give you a true impression of the work that has gone on, and of the results, as we perceive them. It is a solemn thing to write another chapter of one's life's

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story, and a difficult one too, for it needs a prophet's heart and eye to discern the true condition of things, and to see the working of God. And it is for that I ask as I write this letter.

This year has been a year of transition for us at Matsuye. I have been sending paid workers farther afield in order that the local Christians may come forward and do the work themselves, and that as a result the churches may be strengthened and become self-supporting in faith and work as well as in money matters. The paid workers have been withdrawn from Yonago; but as Miss Head and Miss Nash continue to work there, the church still gets a good deal of spiritual help. At Hirose our evangelist has commenced working at a trade and so continues to reside there, and his presence is a great help, though the work is now led by Adachi San, a local rice merchant, who for some time has been a self-supporting evangelist belonging to the place.

Of course the inevitable result of such a transition is that the visible work falls off for the time. This has taken place and yet not to such an extent that we are anxious.

We praise God that this has been not only a year of transition, but a year of blessing to several Christians who have been truly cleansed and consecrated, and to others who have been saved. God's work has gone on visibly and deeply all through the year, and we praise Him for it.

Another sign of life is that the work is springing up in other places through the testimony of Christians who have moved to them. For instance:

Shinoda San, one of our Christians, lived five miles out of Yonago and used to walk in for Sundays. He was bright and consecrated, and a help. His father kept a spirit distillery at which he worked; but though he has a wife and children, he felt that he could not go on in that business any longer. So to his great financial loss he has given it up, and moving to another town about eleven miles away has started selling a sauce that is much used with food. He has strictly kept Sunday from the first, though he feared that it would lose him custom. As the poor people live from hand to mouth, some

who needed just a day's quantity came to him on Sunday for it. He told them his principles and gave them the sauce that they needed for nothing; and I hear that his customers are getting to understand, and he is not much troubled on Sunday now. He also very strictly gives one-tenth of his earnings to the Lord. Lately he asked whether we could not send two evangelists over for two or three days' meetings and he would pay their expenses. So Mr. Wilkes and Mitani San went, and had some good meetings for the heathen, as a result of which one great drunkard publicly broke up his wine cups and bottles, and I hope will soon be saved. They also held a little holiness meeting for Shinoda San and his wife. Two speakers and a congregation of two! Throughout the baby was so noisy that while Mr. Wilkes was addressing his small audience, Mitani San took the baby into the next room.

Another solid little work is beginning at Yasugi, where a Christian from Matsuye has been sent in his connection with the Law Courts. As a result of his bold witness many are interested, and three or four are earnestly seeking the way of life. At Mori also, where as yet there are no Christians, the work is beginning. One earnest enquirer came over to Matsuye for our Holiness Convention in November, and was thoroughly converted, while another young man was converted at a Gospel meeting in Yonago the next week. So already we see the nucleus of a little church at Mori and praise God. Miss Head often visits these two places with her valuable helper, Kato San.

In Oki-no-kuni, Yadoyé, Yashiro, Daito, there are small groups of Christians through whom the work is going on, though slowly. But what are these few places among so many? We long to see a general work in many of the scores and hundreds of large villages that lie all over these provinces, yet we have hitherto failed wherever we have tried to force our way in. As yet the only secure way that we have found for the further extension of the Kingdom is for interest to spring up naturally by one of the Christians going to live in a new place, or someone from there being converted in

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one of our churches. This shows the importance of our work amongst our Christians, for to be effective in new areas they need not only to be definitely saved and know it, but to be cleansed and filled with the Holy Ghost. Then as we have seen, wherever they go, they are used of God to the salvation of others.

The work in our larger stations, Matsuye, Yonago, Sakai, Hirose, Mitoya, is going on satisfactorily. All we missionaries go out to these stations, and help the lonely workers or churches. Mr. Wilkes and Arato San, our ordained helper, and I travel all over the district; Mrs. Buxton goes out now and then to Imaichi or Hirose; Miss King-Wilkinson regularly to Mitoya; Miss Nash to Sakai and Ebi; and Miss Head to Hirose and other country places. Mr. Oliver Knight has been out a little, but as yet is giving himself chiefly to the study of the language. Miss Evans left us in February through ill health but till then for six years had been going regularly to Sakai and often to Imaichi.

These trips into the country are delightful opportunities of service for God. Each one has interesting details, and perhaps stories of the mighty working of God in the salvation or sanctification of souls. I might fill pages with accounts of many of our trips. But that would take up too much of your time and mine. As an example I will give you a short sketch of one to Mori and Hirose in the spring.

Starting from Matsuye I took the little steamer for an hour and a half to Yasugi, selling Gospels, and speaking a little to the other passengers. I arrived there at about four in the afternoon; so, getting a man to carry my luggage, I started off at once to walk the eight miles to Mori, a town of about two thousand people, of whom one or two have become Christians in the past, though at present none are resident there. As the inn was full I was put up at one of the ordinary houses of the place. In the evening we had a small meeting just for those who were interested. Six came, and I questioned each one pretty closely before the others as to his present position with regard to Christ, giving such exhortation as I felt suitable to his condition. Two of the six have

lately been converted. Asayama San has been at work here for about a year, though I have ceased paying him a salary. In the morning I had Bible reading and prayer with him and his wife in their home and a long talk over the work.

At about noon I started off, with another man to carry my luggage, to walk the nine miles to Hirose. The way lies through beautiful country that looked all the more lovely in the bright spring day. When we got to the outskirts of the town, there was the evangelist, Hayakawa San, waiting to welcome me. It was pleasant to meet in this way and to walk in together.

That evening we had a meeting of the Christians to talk over the matter of receiving no more financial help from me. Next day I was visiting all day and had some interesting conversations. One Christian, who had not been keeping Sunday properly, confessed his sin before the Lord, and renounced it. That evening we had a meeting to prepare for the Lord's Supper the following morning. The Holy Spirit was certainly searching out definite sins and cleansing hearts before God. On Sunday about sixteen of us commemorated the Lord's death together in the little building that Adachi San had built for meetings. All were seated on the floor. There was a real spirit of joy and consecration. After it was over, we had a short season of prayer and praise, in which it was easy to tell that some had really fed on the Lord.

In the afternoon I was visiting with Hayakawa San. One of the Christians has lately been drinking spirits again, and we specially went to him praying that God would soften his heart. Prayer was beautifully answered: for before his wife and mother, he solemnly promised not to touch it again, and then confessed his sin to God. He seemed very real at the time though I have my doubts as to whether he has strictly kept to this till now.

In the evening we had a little meeting for the non-Christians in the same building as before. Several came, and Hayakawa San, Adachi San and I preached to them the good news. Two were willing to stay. Five or six of the Christians gathered round in prayer as I dealt with them. Then I

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invited them to pray; first one and then the other confessed their sin to God and accepted His salvation. One Christian was present who had been a dreadful drunkard before his conversion but had been quite delivered from that and other sins. However, though he had fully given up idolatry, he had not yet cast out all the idols from his house, for that would have meant bitter persecution from his relatives which he was not prepared to endure. That evening the Holy Spirit seemed so much at work that, after the others had prayed, he told us that he determined to put them out that very night. So we again praised God and separated full of joy and thankfulness.

Next morning I was returning to Matsuye, so some of the Christians came in at 7.30 a.m. to take leave of me and for prayer together. Before eight I started off, Adachi San and Hayakawa San walking three or four miles with me. My way lay over the mountains and as we rose higher and higher the views were most beautiful. It was a delicious spring morning, and many of the trees in the valleys were already in blossom. The pass is about a thousand feet above the sea, with a most extensive view over hilly country with pine trees as far as the distant snow-covered mountain of Daisen. It was such a place as must lead one to praise and prayer. Coming down the other side, the road passes through little villages most picturesquely situated in the valleys and on the spurs of the hills. I got home soon after noon, very thankful for what I had seen on my trip.

Twice this year we have had special holiness meetings at Matsuye, in the spring and autumn. At the later gatherings Nakada San, a Methodist-evangelist, was with us, a man indeed full of the Holy Ghost and of power. Many of the Christians came in from the neighbourhood so that we had about a hundred at the meetings. One came from a Congregationalist church two days' journey off. The Convention lasted four days, with three meetings a day. We always had after-meetings in the evenings. The whole church was full of seekers, some being dealt with, some praying earnestly, and some praising God aloud. On the last day very many told

out of a full heart how the Lord had sanctified them. One old lady was so full of joy she could not help giving her testimony in the middle of one of Nakada San's addresses. "It did more good than all my address," said Nakada San afterwards.

These meetings were held the week before Bishop Fox came for confirmation, and made an excellent preparation for the solemn confirmation services. Going round with the Bishop afterwards we found everywhere Christians newly surrendered to God, rejoicing in full salvation. Almost all the candidates had been definitely blessed, and were glad to tell it out. By the cleansing God had given them they were prepared indeed to believe for a real receiving of the Holy Spirit, and certainly many received fresh blessing.

We have had many interesting cases of conversion this year. I will mention only seven of them. The Matsuye bank clerk was leading his fellow clerks to Christ before he was baptized. Now two have really decided for Christ. He himself is a deep student of the scriptures, and already has a good grasp of them. Then a nursemaid, whose mistress was baptized in another church before she came to Matsuye, but whose master is utterly careless. Her mistress was truly saved this year in Matsuye and the change in her led the little maid to seek and find the same salvation. Now as she takes the children out she speaks to all whom she can about the Saviour.

At the beginning of the year we had a meeting one Sunday evening in Sakai. At the close a respectably dressed young man came in very drunk and said that he wanted to speak a little too. Before we had time to stop him, he had got up and was haranguing the people about the good effects of Christianity. Takeda San visited him next day, and he often came to the meetings. At one of them one of the Christians said to him that it would be a good thing if he joined the temperance society. He smiled and said: "That is no good at all, for we had a temperance society of our own, but the President began to drink so we all very soon followed his example. I know I want something more than that to deliver me." He soon found the Lord could deliver him from the

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bondage of that sin, and give him a clean heart that did not want the drink. He is an earnest Christian now, boldly witnessing for God.

There was also a judge's wife, a ten-years' baptized "Christian", and lately come to live in Matsuye. She was convicted in church by one of Paget Wilkes's sermons and came next day in great distress of soul to find peace in salvation. Afterwards she testified beautifully in church at the morning service before all.

At Yonago a young prison warder, who has been inquiring and reading his Bible, trusted for salvation. After leaving the house he found awaiting him an order to leave Yonago at once and go to a large prison where the governor is also governor-general of the Yonago prison and very opposed to Christianity. The governor had heard of the warder's interest in Christianity and so ordered him off at once.

Another young man was lately baptized from a village about seven miles away. Being a farmer he is usually at work very early in the morning. However, for a long time he had regularly walked over to Yonago for the church service on Sunday and for as much instruction as he could get. When I saw him before the summer he was quite ready to be baptized. But he himself wanted to put it off until his cousin, whom he was leading to Christ, could be baptized also. The two cousins live near each other and had been great friends when schoolboys. They had taken a solemn vow together to live upright and pure lives. However, as they grew up, the one fell into bad habits, while the other was led to listen to the Gospel and was converted. After his conversion his great desire was that his cousin should find the Lord as he had himself and be brought back from the ways of sin. I rejoice to hear that his faithful testimony and prayers have got the victory, and that the cousin now is converted. His old uncle was a hard drinker, and complained very much of his nephew turning Christian, adding that he is ashamed to be seen drinking with him now. However, influenced entirely by the life and example of this young man who is only just baptized, he has left off his drinking.

During the year I have had many opportunities of holding Conventions both in English and Japanese with a view to leading many into holiness of heart and life. God has been particularly blessing the missionaries of Japan during the past year, and many of our own society and of others have entered into deeper experience of sanctification than they have known before. In the autumn I was called to Shanghai, and there I was a spectator of a wonderful work of God in the hearts of those who truly and definitely sought Him. Now we are longing to see the Holy Spirit poured out on all the Japanese churches so that they may really shine with divine light.

The year is now nearly gone, marked with all the failures and weaknesses of our lives. We are looking forward to a new year to be lived in deeper consecration and more real faith. The blessing granted this year has been given in answer to the prayers of some who faithfully labour for us at home. I would ask you for the sake of these undying souls still to bear the burden of Matsuye before God, praying also for me that I may be an open channel by which God's grace may flow forth to all these people.

Yours in this blessed ministry of grace,

BARCLAY F. BUXTON.

While still considering this important decade in my father's life, I just add from one or two personal letters, which speak more clearly of what God was doing. One Japanese wrote to my father's mother at Easneye:

"I must thank God and you for sending Mr. Buxton here. All Japan must thank God for him. Perhaps you will be interested if I tell you what was the beginning of the great movement in Japan. It seems to date from Mr. Buxton's first Convention in Kobe, when Mr. Hudson Taylor joined him; for it was at that time that the Lord began to pour out His Spirit abundantly. Most of the great Japanese workers had at that time become

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cold and returned to their old life. In the Convention the Holy Spirit moved among the missionaries and the Japanese leaders. Soon after I heard of stirrings here and there, and the moving of the Spirit became wider and more powerful, until it became a very great movement among both Christians and heathen. Everywhere the cry was heard: 'Give me Thy Spirit.' Many and ardent invitations came to Mr. Buxton, for our eyes had not been opened before to know our true state of heart. But now we saw the need and wanted the Holy Spirit to be outpoured. You will know now how your sacrifices have been blessed and used in blessing others. Indeed, without a man of God as he, the movements in the past had had no depth in them.

"I remember first meeting him while I was at school. I saw a big gentleman, and only stared at him with wonder, and did not say anything. When he was leaving we shook hands, and his covered mine all over!"

As one re-reads the many letters written to my father at this time, one is impressed with the fact that the result of his addresses was to bring his hearers "alone with God", seeking with an open Bible that which they needed. There was a lapse of some hours or even a few days, before they came to "joy unspeakable". Others write of coming to the assurance of a "clean heart", so that they could wholly trust Christ and desired only to do His will. One writes: "I fail so often, as I do not stir myself up to get definite blessing from Him. But just lately He has been graciously and definitely blessing me in giving me a hunger for Himself, as well as for holiness, without which we cannot see Him even now by faith."

Another writes: "Not till then did I realize that God had something better to give me. Many a book I have read on the subject before this. So I determined to go to Tokyo

to hear you again. But God showed me the text: 'Who teacheth like Him?' and I began to ask Him. Little by little the whole truth came to me. The expression 'a clean heart' (Psalm 51; Acts 15: 9) seemed to be a stumbling block, but one day it became as clear as day to me, and the words that you had spoken were so true of myself. Satan seems now so much stronger than in the past, but I can also say that the power to overcome is stronger."

Takeda San, a teacher in one of the preparatory schools (still in 1949 a mighty man of God, with his son also serving Christ) said that he had at last the real abiding peace for which he had longed since he became a Christian, and he thanked God that in the cleansing from "all sin" (1 John 1: 7, 9), barriers had been taken away so that he could come right into the presence of God and enjoy such fullness of joy as compelled him to speak out. Takeda San became one of Japan's greatest Christians, being mightily used to bring Japanese to Christ, and to lead them on into the life of holiness.

My father's emphasis on getting alone quietly with God and an open Bible had the result that nearly all who wrote to him said: "This is what God has done for me", rather than: "What a blessing you have been to me." The effect of this was far more than the mere acceptance of a doctrine. It was an understanding of the Very Person of God; with an insight into the relationship between the Father, the Son and the Holy Spirit, that enlarged their understanding and faith. One mature missionary wrote:

"I had a few quiet happy days in the mountains here alone with God Who met me and humbled me much by giving me some faint glimpse of things in Heavenly glory. He taught me more clearly of Himself through Daniel 7: 9 and 10: 'I beheld . . . and the Ancient of days did sit, Whose garment was white as snow. . . .

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His throne was like the fiery flame, and His wheels like burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, the judgment was set, and the books were opened.' The first effect was to make me feel: 'How can I call that God—Father?' His majesty seemed to overwhelm me. Then very precious the Holy Spirit recalled to my mind the words: 'The God and Father of our Lord Jesus Christ.' I had never realized any special value in these words before but now they came with exceeding sweetness to my soul. It seemed as though the heaven was opened so that I could see 'the Son of Man (my Lord Jesus Christ) standing (as Son) at the right hand of God'; and I knew that His Father was my Father too. But I think the most important thing which the blessed Spirit taught me was the truth of the exalted and glorified Lord. I have known some most blessed fellowship with the Lord from time to time, and my union with Him has often been very real, but it has been a fellowship with Jesus as He was nineteen hundred years ago—perhaps I should say, with the Risen Lord—but not with Christ ascended to Glory. It seems as though I had been giving the Lord Jesus the place which now belongs to the Holy Spirit, thus suffering a double loss—the loss of the Christ, our Advocate in Glory, and also of the Holy Spirit, the Advocate of God within us (1 John 2: 1; John 14: 26). True, during the last few months personal fellowship with the Holy Spirit has been a reality as never before, but still the Lord Jesus had not yet His right place in the Glory, and therefore neither could the Holy Spirit have (in full measure) His right place within."

This time of revelation alone with God had been immediately enlarging in experience and to faith. By what

path did such full assurance of faith and understanding come? This missionary, having received "the purifying of his heart by faith" through the expounding of Scripture, found that he could now see God as never before (for the pure in heart shall see God). Then revelation, worship, adoration and the very faith of Christ itself filled his being and sent him forth to preach. What a living and infectious conviction this would give to his ministry! In Galatians we are reminded that "he that ministers the Spirit and worketh miracles" does so through his faith in that which he has heard of God. The faith, therefore, of the preacher, both in his message and in God's power to bring it into the experience of his hearers, is vital in bringing men and women into blessing.

A ministry which results in the increase of our understanding of God will give us an educated and mature faith. In Galatians a divine principle is given to us that the just (i.e. those who have been justified by faith) shall live by faith; and that such living faith is to be the very faith of Christ, in us (Gal. 3: 11; 2: 16). Christ, who wholly knew God, had a quality of faith and assurance in God that we will not have when we first put our trust in Him. He means to lead us on until by revelation and experience our frail faith has been exchanged for that confident instructed faith in God that Christ had who knew God.

To-day we are satisfied with an easy believism in our converts, pandering to their desire for racy talks which produce only immediate external fruits, and so we fail to bring forth that continued succession of mighty men of revelation, who alone can produce like spiritual quality in their hearers. Such men and women speak to an audience so that each individual finds his innermost (and often unrealized) needs revealed and answered.

Before we turn from this vital matter, here is the testimony of Mimaki San to show the way by which the Lord

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imparted to him "the faith of Jesus Christ"—faith of the calibre that Christ had in God His Father (Gal. 2: 16).

After one of my father's meetings in 1901, Mimaki San went out with two brothers under the trees to pray. They waited before the Lord, and He drew near. "Then," adds Mimaki San, "after a while His voice spoke to me, O so tenderly: 'Receive the fire—just now.' I hesitated. I shrank back. But I could not resist that Voice. I yielded. I received by faith. After a time we came back to the house and went to bed. But I could not sleep. I got up and went out again under the dark pine-trees, and waited before the Lord. How quickly the hours went. I was kneeling at the stump of a tree; and half fancying that it was my altar, I laid myself upon it, to be the Lord's absolutely and for ever. I came away from the place melted by the Lord's love, but in the deep immovable confidence of faith."

After some conventions, my father wrote a letter to all who had been present on the problems that come in the walk of holiness. One missionary remarked: "How the Holy Spirit filled him with His mind to know the needs of his flock. Several of his warnings and encouragements applied personally to me." Only through walking with God Himself and then unfolding the Word of Truth itself can such pastoral wisdom and power be enjoyed.

And how my father used his Bible! It was not his way to take a verse as the basis of a sermon and then to close his Bible and talk from his general knowledge of Scriptural truth. But rather, Bible in hand, he would draw water from the wells of salvation verse by verse and lead hearers to drink of those waters for themselves. His aim was both to teach and to bring others to share the abundant life that is in Christ.

After this consideration of the work accomplished in this span of years, we may ask ourselves: "During what decade of a person's life are they most used of God?" Those who

are approaching the age of thirty may reasonably be encouraged, as they look forward to their next ten years of service for the Lord, when they consider how widely Barclay Buxton was used during that period to bring blessing to men and women, and indeed to a whole country. This spiritual enrichment extended to Japanese and missionaries, to heathen and Christians, older and younger than himself, and beyond into the witness that they were giving. And the divine instruments that alone made it possible are available for us: the Holy Spirit and the Bible.

NOTES FROM B. F. B.'S BIBLE

Fellow workers: Bezaleel and Aholiab

EXODUS 31 and 35

Bezaleel—means “in the shadow of God”

ISAIAH 49: 2

called by name

EXODUS 31: 2

filled with the Spirit of God in wisdom

and workmanship

31: 3

and to devise

31: 4

given a comrade and fellow workers

31: 6

Aholiab—means “the tent of God”

JOHN 14: 23

God prepared these workers before Moses appointed them

Let the Holy Spirit teach you how to “devise cunning”
methods to win souls.

These two were filled with the Spirit

EXODUS 35: 30-35

for all work

2 COR. 9: 8; EXODUS 35: 31

to devise and plan

EXODUS 35: 32

to set men and women in God's church

1 PETER 2: 5; EXODUS 35: 33

to teach fellow workers

EXODUS 35: 34, 35

Christ instructs His workers

LUKE 9

To be least among all

LUKE 9: 46-48

to rejoice in success of others

9: 49-50

to love those who oppose

9: 51-56

to deny themselves

9: 57-58

to put the work first

9: 59-60

not to shrink

9: 61-62

Missionary Methods

ACTS 19

Among Christians ACTS 19: 1-7 Nominal believers ACTS 19: 8-10

Among heathen. City work 19: 11-20 Country work 19: 21-2

Equipping and training evangelists

ACTS 19: 7-22

This involves conflict with those uninstructed in the scriptures
(v. 2) with demons (v. 15), idolators (v. 27), superstition (v. 19),
priestcraft (v. 14), business men (v. 24).

Compare the twelve powerless Christians without the Holy
Spirit to the twelve apostles full of the Holy Spirit who were
turning the world upside down.

ACTS 19: 7

9

OPENING OUT FROM THE BRIDGEHEAD

1902-1905

A fountain of gardens, a well of living waters . . . Awake, O North wind; and come, thou South; blow upon my garden, that the spices thereof may flow out

SONG OF SOLOMON 4: 16

Believe ye that I am able to do this? . . . according to your faith be it unto you

MATT. 9: 28, 29

They believed the Scripture, and the word which Jesus had said

JOHN 2: 22

The power of God . . . to every one that believeth

ROM. 1: 16

UP TO THIS TIME MY FATHER'S MISSIONARY SERVICE AND leadership had been in the Matsuye area with occasional work beyond. But from 1902 it began to open out to similar work on a wider and indeed a world-wide field, in Canada, America, Australia, Egypt and Switzerland, as well as in Japan. The Gospel had invaded the Matsuye area. A bridgehead had been formed. Now the work was to open out from there into the whole country. It is worth considering how this was brought about, as so often happens, through very human circumstances, which God was overruling.

By 1902, Murray and Alfred were both at school in England, spending their holidays at Easneye with their grandparents and their wonderful Aunt Ethel. Now George and Godfrey were also ready for school. My parents had given the matter of their duty to Japan and to their children very much prayer and consideration, and it is indeed a problem to many missionaries. They had

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fully discussed it also with his father and with those at C.M.S. Headquarters. Finally my father decided that, possibly for the ten years of his children's schooldays, he ought to provide a home in England for them, through which he could, with God's help, produce four boys equipped to serve where God should choose. During this period he expected to be engaged partly in convention work in Great Britain (creating at the same time a burden for Japan) and partly by returning to Japan for visits. His hopes for his family seemed indeed to have been in some measure fulfilled. Murray later went to Japan as a missionary, until he was prevented from further service by wounds received in the 1914-18 war. After this he went into business, where his influence for God was most marked, and from the results of his business he freely helped missionary work. Alfred became a great pioneer missionary, taking the Gospel to the Belgian Congo, Lake Rudolph and Ethiopia. George went to work on a missionary farm in Kenya, and then, just as he was packed and ready to join Alfred as a missionary in Congo, the 1914-18 war broke out and he gave his life in the service of his King and country. Godfrey, unable (owing to wounds) to go to South America as a missionary, became Commandant of the Missionary Training Colony, into which about three hundred came to train for work in pioneer fields. So, though the cost of leaving Japan for a period must have seemed great, like the result of pruning a great tree, yet, as in pruning, four further fruit-bearing branches resulted from the main stem.

In 1902 my parents, therefore, returned to England to make a home for their boys. It so happened that at the same time Oliver Knight was home in order to be ordained, and Paget and Mrs. Wilkes and their son, Hamilton, were on furlough, because their health was causing anxiety. So for various reasons, not due to man's planning,

the work in Matsuye was suddenly stripped of the missionary leaders who had been so greatly used of God in that area. It was soon evident that God was speaking through this. He showed them that He would carry forward the work in and around Matsuye through others, and that they themselves were to press out to evangelize the "regions beyond," and to hold conventions in order to raise up men and women to be effectual workers of God from among the Japanese Christians and the missionary body. To my father himself, undoubtedly, the circumstance of his children's education was the negative outward influence that was to affect his work for the Lord during the next ten years. The positive outward influence, that suggested how the coming years were to be used, was undoubtedly Paget Wilkes, a man greatly endowed for the kind of service in which God had been using them together in Japan, who became a brother beloved and fellow worker to my father, an Aholiab to a Bezaleel. How had God brought them together? The story is worth recording.

Chance partnerships have had a devastating influence on the lives of God's servants. With whom we are "yoked together", whether in marriage or in His service, will inevitably affect that which we produce. A man may marry and have children. Had he, however, married another, his children would have had a wholly different train of heredity, of spirit, of training, of contacts and possibly of emphasis in doctrine and sphere of service. The Holy Spirit teaches us much along this line through the Bible. If such things are true in human relationships they are also true in the outworkings which result from the partnership of men and women, of varying gifts and personalities, in the work of the Lord. The more that we see how far-reaching are these influences, the more we will take trouble to see that each one brought in to a work has been the choice and gift of the ascended Lord for "the perfecting of

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the saints, for the work of that ministry, for the edifying of the body of Christ, till we all come unto the measure of the stature of the fullness of Christ”.

How was it then that my father and Paget Wilkes found themselves united in the service of the Lord in Japan? My father had gone for a mission to the Oki Islands, fifty miles from the mainland, where he was held up for a fortnight by a storm which prevented the small steamers from making the crossing. There was nothing particular to do, food gradually ran short and books were all read. It became evident that God had given this time for prayer, and a great burden came on my father for a companion missionary who would prove himself a fellow leader. The promise of such a partner was clearly given as he read Exodus 31: 6, in which is recorded that Aholiab was given to Bezaleel for the work of the building of the tabernacle, and that both of them were filled with wisdom to do all that God commanded. Such a gift was indeed seen to be such as an ascended Christ offered to give “for the perfecting of the saints and for the edifying of the body of Christ”. So my father wrote to his father to look out for such a man.

And in England God was preparing the man of His choice. About a week after Paget Wilkes’s conversion on March 10, 1892, he realized God’s call to the mission field and, some of my father’s booklets on holiness having come into his hands, he immediately became anxious to get out to Japan for training under him. His father, however, wisely sent him to Oxford, and before long he had forgotten his call to Japan as he threw himself into the work of the O.I.C.C.U. among such giants as Willie Holland, Temple Gairdner, Wilmot Eardley and others. After taking his degree, he applied to go as a missionary to Africa, and was rejected. He applied then to another society working in Africa; but, on receiving a favourable reply, asked for a week to pray over it.

Previous to this Fowell Buxton, in response to my father's letter, had been looking out for the right man and had heard of this very keen undergraduate and sent John Henry and Ethel up to Oxford to meet him. Later Paget Wilkes came to stay at Easneye, though it does not seem that at this time he was approached about Japan, but Fowell Buxton wrote to my father about him. On the sixth day of the week in which Paget Wilkes was praying over his call, a letter arrived from my father inviting him to come out to Japan, and at once he recognized that this was the call of God, marvelling that it meant going to the very person with whom he had desired to work. It may be added that letters from Japan took many weeks, there was not even a trans-Siberian railway! So, though unknown to each other and ten thousand miles apart, God had prepared them for each other and brought them together.

It was not many months before Paget Wilkes was in Japan, with Mrs. Wilkes, whom he married just before sailing. In an exceptionally short time he was speaking Japanese under the tuition of Mitani San and from the first he proved that he had special gifts in bringing men and women to Christ: among the young students in Matsuye he did a lasting work. After a time he was asked to lead the work in the Yonago area, with Takeda San as his co-worker. Often in later years Paget Wilkes wrote of his debt to this great Japanese Christian, who was his counsellor and friend in those early days.

Invitations came to my father from missionary and Japanese leaders from all over Japan, and Paget Wilkes found great joy in this work, quickly appraising its far-reaching value to the whole Church of God in Japan. Sixty or seventy Christian workers would come together to seek God and He would cleanse and empower them with the Holy Spirit. Many, whose spiritual growth and perception had been stultified by the darkness of Higher Critical

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theories, came to see the power (not the weakness) of Christ, His wisdom (not His supposed ignorance): and they went forth knowing the reality of His touch to preach Christ the power of God and the wisdom of God, out of personal revelation and experience.

This, then, was the background through which Barclay Buxton and Paget Wilkes became fellow workers and found each other so ideally fitted to work together. And now in 1902 they found themselves both on furlough together in England.

As they looked ahead to the opening up of this bridge-head of the Gospel, which had been formed chiefly in and around Matsuye, they saw at once the need of a body of praying people who would have power with God for the work in Japan. But in Great Britain, as in Japan, few in the Church were spiritually alive to receive such a burden as Isaiah had of old. So once again the call to convention work came strongly in order that men and women might become mighty in faith and prayer, as God delivered them from the evil heart of unbelief, and filled them with the Holy Spirit. As they surveyed the work of God in Japan it was evident that the situation was ripe for wide extension, which demanded an understanding of how God would have them proceed in developing the principles that had been learned over the past twelve years. Neither felt that God would of necessity take them back again as leaders to Matsuye, once it was established in the hands of others. The Lord had revealed His way to Moses. Surely then He would do the same to them! So for this they prayed.

Looking back, they saw that God had blessed the principles on which the work had been founded. First there was definite evangelism by which Japanese had been brought to Christ; followed by Bible study and conventions in which they might come to be sanctified by the Holy Spirit. Already, by these means, God had created

powerful Christ-like Japanese leaders and missionaries who were an evidence of what He graciously purposed, and also of what such men and women could do through Him. Then, as soon as the Matsuye work had become established in capable Japanese hands—such as that of Nagano San, later the Archdeacon—my father and his fellow missionaries had been freed to go far afield with picked Japanese to hold missions and conventions. Here, then, was a principle of work, revealed in Scripture and effective in action, which was ripe for development throughout Japan.

In Great Britain God soon brought Paget Wilkes into touch with individuals on whom the burden of Japan came, and to whom this special side of the work of God's Church was of vital interest—the Rev. and Mrs. Herbert Wood, Hubert Verner, W. H. R. Tredinneck, the Rev. Trevor and Miss Lingley, Albert Head (Chairman of Keswick), I. G. Govan (founder of the Faith Mission), Miss Gurney (of the International Christian Police Association), W. Thomas Hogben (of the One by One Band) and others. As a result the "Japan Evangelistic Band" was brought into being by Paget Wilkes, with my father as chairman. In Japan some of their outstanding Japanese co-workers joined them—Takeda San, Mimaki San, Mitani San, Fujimoto San, Higuchi San and others. The purpose of the Band was to raise a body of workers, Japanese and missionaries, who would continue to work along the same lines as my father throughout Japan, while others in Great Britain and elsewhere would be faithful in prayer.

So, to forward and establish the work in Japan, missions and conventions were taken and prayer partners for Japan were soon raised up. Describing the results of a mission my father wrote:

"We have seen wonderful things and can only praise

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God for answering prayer and pouring forth His blessing. The Churchwarden said last night: 'We have all been put in the furnace again and remodelled.' The Vicar said that nine-tenths of his ordinary congregation had been converted, and that he had got new churchwardens, a new choir, new Sunday school teachers, new people! It has been remarkable how clear all have been as to their standing before God. Those, that had not yet come to Christ, honestly said so. And those who had decided knew it perfectly clearly. The work has laid hold of the young men and women. I have been amazed as I have spoken to one man after another who has said: 'I want to be saved to-night.' The young women too have shown such reality and purpose in their very faces. Also there has been a great work among the children. I had said that I could not take children's meetings also (as I did there in 1890), and the Vicar had said that he would have a children's mission later. But we have had as many children clearly converted as in an ordinary children's mission. In two cases all the six or seven members of a family have been converted—one after another, in different meetings.

"One man was deeply affected to see his girl of fourteen stand up. He said to me afterwards: 'I ought to have set her the example, and she was setting it to me.' He willingly walked up the church into the vestry to speak to me and to yield himself to God. His little boy of eleven saw him and said: 'What is my father going up there for? Then I want to be a Christian too.'

"Two or three Sunday school teachers yesterday told their classes that they had been converted. There is this spirit of bold testimony everywhere.

"We had a men's service in church yesterday afternoon, the singing was most moving. The church was full, though it was Palm Sunday, on which day the custom

in Wales is to go to the cemeteries and deck the graves. The town is like a regular fair."

Among those blessed or stirred up in such a series of meetings were some who felt themselves debtors to those who had not heard the Gospel, and gladly became intercessors for the Lord's work in Japan and elsewhere. It is good when the constituency of a missionary society is composed of those with a strong sense of being debtors to the Lord and to that part of His vineyard, where the society is working.

In January, 1905, my father's mother, Rachel Jane Buxton, died. Hers was a most striking passing; for, although too weak to talk to anyone, she would quote without mistake Psalm after Psalm and other portions of the Bible. She had been a wonderful mother, bringing up her large family with love and somewhat firm discipline, each one coming to personal and lasting faith in Christ. Throughout her long life of eighty-three years she shared in all that concerned each one with wise counsel and strong sympathy. So when, in June of that year, a much-longed-for daughter was born to my parents it was a joy for them to respond to their father's request and call her Rachel Jane Buxton.

Early that year my father helped Dr. Torrey and Mr. Alexander in their great mission in Belfast: indeed, he was asked to carry on the mission as the tide of blessing was so great, but this he was unable to do.

During April, 1905, in the Lord's plan to raise up sanctified prayer partners for Japan, an invitation reached my father from Australia, where some of the Church of God felt the need of just such a work as had been going on in Japan and Great Britain. He gladly accepted this and decided to go on to Japan afterwards. Each bishop organized meetings in his diocese and personally helped the work by his presence and by planning his clergy synod to

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take place just before the convention, so as to have the clergy in the area at the time, though the conventions were quite undenominational. My father writes: "I felt great liberty in preaching in the Cathedral to a great congregation. In Sydney there were also half-hour meetings for business men. A Wesleyan clergyman, who was greatly blessed in Melbourne, printed a thousand notices of the coming conventions, and posted them that very night to his clergy colleagues, urging them to come." Since this tour there has been continuously a body of Christians in Australia who have felt their responsibility to the work of God in Japan.

Leaving Australia, my father proceeded northwards to Shanghai, where he met his nephew, Commander Bernard Buxton, R.N., and many missionaries, and then on to Japan, where he was joined by two other nephews, Claude Pelly and Gilbert Barclay, which was a very great pleasure to him.

The snow was particularly bad that winter. My father and his two nephews had to walk twenty miles over the mountains in four inches of snow, carrying their baggage, in order to catch the Matsuye boat. But the boat did not leave at once so they stayed in Yonago and took the Sunday services there.

In Matsuye, Oliver Knight, the Japanese workers and the old servants, Uwa San and Okiko San, enabled him from the first day to enter into the work again. He found two old Christians, Yamaguchi San and Asayama San, who had become paralysed in their legs, were each carried on the backs of their wives to church!

"In Osaka the convention had been prepared by 'much boldness in prayer beforehand'," so "no wonder the Holy Spirit broke forth (Isa. 35: 6) and the melting fire descended (Isa. 6)". While here a very remarkable work of the Spirit of God was seen in Miss Tristram's school of two

hundred Japanese girls, when almost every girl, and later through them each teacher, received Christ, and a wholly new spirit pervaded the school. Time proved how deep and lasting was the work. The meetings taken by my father had continued for a week, at first badly attended and opposed, but at length God broke through, bringing salvation and sanctification to one and another. The immediate and excellent result was a real desire for prayer meetings, at which a great burden for the conversion of their parents and friends was evident, even among the youngest children of fourteen and fifteen years of age. Later a wonderful love was shed abroad, causing grumbling and quarrelling to cease. A terrible famine was raging in two districts of Japan. Until this time no special concern had been shown by the school for those who were suffering; but now first the young ones became concerned and collected old clothes, picked them to pieces, and washed them at four in the morning in icy water, as no hot water was available. Soon the elder girls joined in, and six hundred articles of clothing were re-made. Besides this the children gave their prize money and also collected £17. Then some senior girls went to other schools and told them of Christ, and Miss Gillespie heard, through their principals, what a definite work had been done. In this mission in a girls' school God had, through the changed characters of these girls and the costly help they were giving to those in distress, made parents and others anxious to enquire into the things of Christ. So prayer was being answered in that the work in Japan was spreading far and wide.

On another occasion some thirty Japanese evangelists asked for a few days with my father and Paget Wilkes, a large house being put at their disposal. Each morning they rose at five and met for prayer at six. After breakfast there was Bible study; and during the afternoon walks and quiet talks and prayer in twos and threes. Then at night a

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meeting was held to consider the Scriptures and promises of God and to lay hold of them in faith and prayer. Speaking from the verse "He shall baptize you with the Holy Ghost and with fire", my father showed from Scripture that the fire of His burning presence makes us what we never were before, and what would not be expected from our natural characters. When the goldsmith puts the gold in the crucible, the gold is refined permanently. When the potter puts the clay into the furnace, it is permanently set for use. That is the Lord's desire when He baptizes with the Holy Ghost and fire. He will transform radically. He showed them that if this was not their experience, and if they were not enjoying a new plane of established life in Christ Jesus (different as carnal from spiritual, as Israel's wandering, murmuring wilderness experience, from a life "stablished, settled" and filled with praise to God), they needed to beware that they did not deceive themselves that either it was all untrue or that, in fact, what was promised did not work out as more than they were experiencing. It was because this group of Japanese had realized that they were not enjoying what they saw in God's word and promises that they had asked for this time. Such a heart-attitude of hunger and faith will always have its reward, for God imparts more, not less, than His promises suggest, and they did well to press in to enjoy their full inheritance. Often a wave of prayer would spread over these meetings, two or three praying at once, having forgotten each other in the realization that God was there to bless. Many learnt secrets of prevailing prayer, which they used throughout their subsequent service of the Master.

Needless to say, some felt they must get right with their fellows before they could get right with God. Here was the fire of God that burned up the stony heart, and here was "abundance of rain", making possible a harvest of God's

blessing. As these men were kindled with the fire of God, they found also that they moved forward from the cold discussion of theology to a personal passion to enjoy its truth. So the doctrine of the Return of our Lord became not just a matter of intellectual interest but of eager looking for Him. "Even so, Come, Lord Jesus." This was because, their hearts having been purified from all that had been a barrier between them and their Lord, they were now not ashamed at the prospect of meeting Him face to face, for already they were beginning to enjoy the promise: "The pure in heart shall see God."

The extension of the bridgehead that had been built around Matsuye was taking place. Missions and conventions in Great Britain, Australia and Japan were raising up a strong body of praying men and women, and in Japan God was making effective witnesses, old and young, to extend His Kingdom.

NOTES FROM B. F. B.'S BIBLE

Children at home

Invited children	MATT. 19: 14
Singing children	21: 15
Playing children	ZECH. 8: 5

Love saves from:

I COR. 13

Impatience	rudeness
Envy	selfishness
Boasting	anger
Pride	evil thoughts

Four Conversions

Saul	by appeal to his will	ACTS 9
Ethiopian	by appeal to his understanding	8
Lydia	by appeal to her affections	16
Jailor	by appeal to his conscience	16

The wideness of God's mercy

Meeting man's need through His servant when there was:—	
Bitterness in the water	2 KINGS 2: 19
Thirst on the battlefield	3: 9
Debt in the home	4: 1
Death in the chamber	4: 21
Dearth on the land	4: 38
Hunger in the crowd	4: 42
Leprosy in the palace	5: 1
Loss in service	6: 5

David, the anointed King, and Saul

I SAM. 24

Who is your Saul? Who sits in the place that should be yours? That casts a javelin at you? Who has cost you home and friends? Do not touch him. God will deal with him.

IO

TRAINING YOUTH FOR GOD

WIDBURY (1903-1913)

The God of hope fill you with all joy and peace in believing

ROM. 15: 13

Thy faith hath saved thee

LUKE 7: 50

Them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation

HEB. 13: 7

SOMEONE SAID OF A CERTAIN VICAR: "AS HE TAKES THE service you realize what a saint he is." And afterwards she added: "But I think he must be rather trying to his wife." Many a man is so great in his public ministry that he makes a poor husband and parent.

Now on the subject of Barclay Buxton in the home, I, his son, can write from experience. In the early days of which I have written, I was either not born or only very young: and none of the great concerns of God's kingdom that were in my father's hands had serious consideration by me.

Home, to us four boys and Rachel, was Widbury, the lovely house and garden in which we lived from 1903-13. What kind of a home, then, did my busy parents give us all? Perhaps it is significant to mention how great a shock I received when I first stayed away with friends and met quarrelling in the home between my host and hostess. I had never seen this in my home. At meals and in general conversation there was literally no criticism of others. In later years, if for some reason I asked my father for his opinion on someone, and an unfavourable comment was

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given, it made me all the more alert: and in course of time I would find how right he had been, and that he had gone to the root of the matter without any bitterness. How much unprofitable and harmful petty criticism passes in the general conversation of the Lord's people! I am glad that our home was never tarnished with it.

Yet father was a disciplinarian, both in the leadership of his fellow workers and at home. He had the largest and also the most beautiful hands that I ever saw—and I may add for the edification of some Christians, he fulfilled the doctrine of "clean hands" as well as a pure heart: they were always beautifully groomed. But at times he applied them in no uncertain measure to that portion of the anatomy provided for the purpose, while we squealed for mother as our only hope in a day of evil. Father rightly believed that this form of punishment was best, for it is over and done with at once, and relationship is restored. But it must be just and it must be most evident that the parent has not lost his temper. Then the child, knowing what is just, accepts it as such, and no breach is created between the offender and the one who carries through the correction.

The fact that father did not speak critically does not mean that he did not assess what was good and what was unprofitable: so that our lives were in fact shielded from many surrounding influences, yet were not cut off from healthy contacts. Father gave us the joy of outdoor recreation, so that we really did not want to bury ourselves indoors in stuffy dark theatres, cinemas or at dances. And what terrific games of tennis we had! Father's tennis was superb, his low drives one after the other, exactly where he wished, were perfect. I believe that until father was over sixty, Murray, who had been captain of the Trinity College Lawn Tennis six, never managed to beat him. Though I played him until he was about seventy, I never beat him.

Widbury had a good kitchen garden and orchard; and as it was a new house, there was plenty to do cutting down trees and shrubs, which we loved. Father could drop the biggest tree exactly where he wanted. George had a donkey and coster cart, on which he would stand upright as he drove the mile to the station for luggage, or to the gravel pit on grandfather's estate. There were two ponies, Kharki and Snowdrop, so we learnt to ride with all that this imparts of discipline, courage, decision and regular care of the pony itself.

Grandfather, and later our Uncle John Henry, let us shoot and fish on the Easneye estate, especially down at Mardocks; and on Sunday evenings we would go to the little Waters Place Farm reading room, mentioned in an earlier chapter, for the evening service, we boys counting 2,222 paces from home, to the tinkle of its tiny bell. Best, the shepherd, would show us the Hampshire Down flock, each one of which he knew by sight, or we would go to see the huge farm horses.

Interesting people came to stay. Bishop Oliwollee, the great African bishop; Mildred Duff, a commissioner of the Salvation Army; Sasao San, Nagano San, Horiuchi San, and then C. T. Studd and his wife arrived—to our horror, with four daughters to ruin our holidays, as we boys well believed. However, we soon discovered that we had met four girls more full of ideas and larks than any that we could produce, and Mrs. Studd's wardrobe proved excellent for charades—her grace in laughing when we arrived downstairs in her things without permission is more fully realized now than then. Their invasion of Widbury was a most cheerful affair. Eventually Alfred found in Edith Studd the superb and courageous partner of his pioneer missionary days in Congo, Lake Rudolph, and Ethiopia.

Father and mother had set up this home with one end in view, to prepare their children to serve God effectively

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in whatever sphere He would place them. So, woven into all the fun and open-air life was a definite scheme. Days were always full—father did not believe in idle boys—and consequently we were bursting with happiness. Before breakfast at eight a.m., we would go for a few minutes to his study, when he would read us a verse and we would each pray if we wished. That began to teach us to pray aloud. At breakfast we would recite a verse of Scripture, and often caught unprepared I would crib one from the texts hanging on the walls. After breakfast came family prayers, with a hymn, a reading, and prayer. Then we would go out into the garden to play a huge battle of hoops on the lawn, and at ten a.m. would rush in full of fun and laughter for twenty minutes' Bible study round the dining-room table. Each used coloured inks to mark in his Bible what father gave. It was always too short—for he made it thrilling with the marking, and never overstepped the time. The teachings he gave we could understand, and yet it was so exactly scriptural that all my life I have been growing into and using those notes.

Sunday was full and happy. We would all walk to church, and now and again father would hand us a tract with: "Would you like to give it to that man?" This made life very exciting. In the afternoon the whole family went for a walk over the fields, with the ponies (unharnessed as it was Sunday), Jennie the donkey, the spaniel Kuro (which is the Japanese for black). After tea a good hymn-singing, and perhaps a Bible problem, and maybe off to the Waters Place service. With the fashionable excuse of to-day: "I had too much religion shoved down my throat in my youth," many may be exasperated at this programme. But it never struck us as something being "shoved down". Our parents always seemed wonderfully at our disposal, however desperately busy they might be, and were so entirely interested in our interests that it did not

cross our minds that the things which they put on the programme—tennis, cutting down a tree, Bible study, or anything else, could be anything but grand fun. Yet there was no suggestion of lightness about father's Bible readings. He always conveyed in his person an awe-inspiring reverence when opening up the Scriptures. It was worth watching him with his lovely long fingers turning the pages of his Bible, always from the outer edge so as never to tear them, and with such care as betrayed his attitude even to the very pages of the book itself.

Father's gift of opening up the Scriptures had a great influence on us, because behind it were vital secrets in his life. My father died at the age of eighty-five, but I never saw him not fully dressed in the early morning in order to meet the Lord over an open Bible and in prayer. I am sure that he never presumed to feel that "anything was good enough for us", even though he had the best wine of many a convention to give. I am certain that he had prayed over each verse of our Bible study before he passed it on to us. So it had no smack of religious affectation about it, but was life and reality to us boys. Yet his life was heavily occupied with far-reaching issues, and was always under the pressure attendant on God's work. After staying at Widbury, a missionary of the C.I.M., whom the Holy Spirit had met during the Shanghai Convention after the Boxer Rising, wrote that she had received a "second benefit" (using St. Paul's phrase) for now "knowing you in your home, and feeling the tender sympathy of the dear Saviour Himself in your conversation and dealings with those around you as well as in what was said at prayers, I have indeed been established."

Recalling these happy years at home in Widbury, it has surprised me to realize now how far and widely my father travelled at that time—to Australia, Egypt, Switzerland and to the Japanese on the west coast of America, as well

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as various visits to Japan. And yet there is in my mind little recollection of his absence. He must have carefully planned his tours to coincide with school terms, so as to miss our holidays as little as possible. Our parents made us feel that we were their first joy. When in England he would keep the school holidays clear of conventions and meetings, and concentrate on his letters and other duties so as to be home with us, for his purpose was to bring us up in the nurture and admonition of the Lord.

But I well know what it cost my mother to be left alone with such a virile clan to look after, with meals so often in gales of laughter and fun. She was indeed a wonderful wife in helping father to go forth at the Lord's call, and a wonderful mother in coping with us.

Eventually, as will be recorded more fully later, George went to East Africa in 1912, and Alfred went off to the Congo with C. T. Studd in 1913. Later that year our parents went back to Japan with Murray as a fellow missionary, and Rachel still a child; and I went to Cambridge. So Widbury ended by pouring out its family, as the parents had desired, to the far corners of the earth: and we all thanked God for every remembrance of it. Truly the word had been fulfilled: "For the promise is unto you and to your children."



FATHER and MOTHER

NOTES FROM B. F. B.'S BIBLE

The Holy Ghost is given very definitely

The day, the hour, the room, the house, the city, the people present are specified in

ACTS 2

Who can receive the Holy Ghost?

Those who rejected Christ

ACTS 2

Those whose religion was half heathen

8

Who have resisted the Holy Ghost

9

The heathen

10

Those who have only half the Gospel

19

Seven gifts of the Holy Spirit

I and 2 PETER

Sanctification

I PETER 1: 2

Revelation of Christ in the Scriptures

1: 11

Power for preaching

1: 12

Power to obey the truth

1: 22

Quickening

3: 18

Comfort in distress

4: 14

Inspiration to speak

2 PETER 1: 21

By the Spirit

Life

GAL. 5: 25

Fruitfulness

GAL. 5: 22

Progress

5: 25

Helpfulness

6: 1

Consecration

5: 16

Everlasting reward

6: 8

Guidance

5: 18

How can the Holy Spirit be received?

LUKE 11: 13

ACTS 2: 1

ACTS 5: 32

Be sure your ministry is of God

GAL. 1: 1

II

THE MESSAGE GIVEN

IN JAPAN, KOREA AND THE UNITED STATES
(1908-1910)

Of sin because they believe not on Me JOHN 16: 9

That we might receive the promise of the Spirit through faith GAL. 3:14

Purifying their hearts by faith ACTS 15: 9

In the fear of the Lord is strong confidence PROV. 14: 26

*I take Thy promise, Lord, in all its length
And depth and fullness as my daily strength,
Into life's future, fearless, I can gaze,
For, Jesus, Thou art with me, all the days.*

CHAS. A. FOX.

(Poem Inscribed by my father in a Young's Concordance
given to a niece on her twenty-first birthday)

EARLY IN 1908 THOMAS FOWELL BUXTON DIED. IT HAD always been my father's desire to be with him in his last illness, and this he was just able to do. Arriving at four-thirty a.m. he was greeted by: "Barclay! How nice of you to come. I hear your opening meeting at Malden with David Barclay was greatly blessed." In these last hours Thomas Fowell was often repeating: "With Christ . . . far better", and other verses of Scripture. Yet while eagerly looking to the life to which he was passing, he remained full of welcome to those who came into his room and concerned to see they had had rest and food. Finally he passed peacefully "through the gates into the City".

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My father now set off again to Japan, where he held conventions in different places for Japanese Christians and missionaries, taking in each perhaps four Bible readings of fifty minutes each. It would take too much space to give such a series in full, but the story of his life would be incomplete if some attempt were not made to include some very compact digests (mostly in his own words) of different expositions of Scripture that he made to show how he handled his subject, for he knew that "every true Christian was concerned to know how to be holy." A friend of mine, who has very greatly helped me in the planning of this biography, pointed out the difficulty of placing ideas in juxtaposition to facts, addresses in the middle of a sequence of events, and then wrote: "I feel that the writer of John's Gospel must have been up against just such a literary problem and solved it by placing visits here and there, series of small incidents together, and then the long chapters of teaching, so that one can follow the thread without interruption: and John used 'direct speech' in reporting addresses." I am trying to follow, within my limited capacity, that Scriptural advice in this chapter.

I have chosen the first because it tells of how we may be delivered from the dominion of sin and be brought into the full enjoyment of the promises of God. The second considers what our Lord taught about the Holy Spirit and His work for the Christian, for it is only by Him that we can enter the fullness of salvation, purchased for us at Calvary. Then, having considered these blessings from God, the next tells how the Lord can draw us out to serve Him regardless of cost; while the fourth deals with the secret of preventing the blessing leaking away. Finally there is a summary of what my father believed the Scriptures taught holiness was and was not.

In one convention my father took the story of the Children of Israel in their deliverance from the dominion

of their oppressor and then in their journey into the land that God had promised to them, a Pilgrim's Progress of how we may come out of the dominion of sin into the fullness of blessing.

The salvation of the Lord Jesus is not merely a forgiveness of past sins and grace to live as a Christian, for the Bible says we can also be "dead indeed unto sin", "free from sin", "cleansed from all filthiness". In Exodus 12 we see that each Israelite was delivered from the wrath of God as he appropriated the blood of the Lamb that had been slain. Then turning to Exodus 14, we read that as Israel started to move out of Egypt, Pharaoh and his army pursued. But God was with His people and "greater is He that is in you than he that is in the world" (1 John 4: 4). What part had Israel to play to be delivered from their oppressor and his power? The first was prayer. "Israel cried out unto the LORD" (Exod. 14: 10) for they saw that their only hope lay in God. The second requirement was faith, for the Lord's answer to their prayer was: "Stand still and see the salvation of the LORD." The enemy was "coming in like a flood" yet as Israel looked to see what the Lord would do they saw the Cloud of His Presence standing as a wall between them and their enemies. But God did not want them always to stand in awful danger. He had a greater plan. So He tells them that the stand of faith must be followed by action according to His Commands. "Speak unto the Children of Israel that they go forward." It was midnight and dark. To go forward was into the Red Sea. But as they obeyed, God made a way and carried them through, and behind they saw their enemies dead. They were out of Egypt, and free from the dominion of their enemy. Their deliverance from the old life was complete. The result was a spirit of praise and singing filled them (Exod. 15). "I will sing unto the Lord, for He hath triumphed gloriously." The two chapters of Exodus 12 and 14 correspond with Romans 5 and 6, both showing the way first of peace with God and then of being dead indeed unto sin and free from its dominion.

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Death to sin is only the negative side of sanctification. "He brought us out that He might bring us in to a good land." What does this mean? What did God say of the land of Canaan?

"This is My rest for ever. Here will I dwell" (Psalm 132: 14). So God planned to bring Israel to a land in which He would dwell with them and be at rest; and it is His desire to give us a heart in which He can dwell and be at rest. That will be a pure heart, that loves and trusts Him and is free from fretting. He planned to bring Israel to an end of their wanderings and hand-to-mouth existence to enable them to "possess their possessions" (Obadiah, v. 17). Here there was to be abundant satisfaction, "bread without scarceness" (Deut. 8), where "all that thou hast is multiplied". Those are pictures of His great salvation for us, a life of possession and abundance, a holy life in which God can dwell and be at rest. God brought Israel quickly to the land. If they had believed Him they could have entered then and there as any young Christian may quickly enter the full promises of God and be saved all the wandering and spiritual conflicts of the wilderness that result from delay. But Israel did not believe that He was able to defeat the giant enemies and so God had to wait until all that generation of unbelief had died. When again, forty years later, they came to the borders of the land, their eyes were taken off the impassable barrier of Jordan and raised to see the uplifted ark as it moved on ahead and led them into the promised land. For us also there is One who had gone before to Calvary and is now ascended and able to lead us in, if we will follow, to the fullness of rest and possession of His great gifts.

As these Bible studies were given in full, those present could easily see their spiritual position and go on with God into the abundant life that He had provided. Letters show that there were those who did so.

In October, 1905, about two hundred Japanese, mostly men, assembled from all over Japan at Arima. For five days before this, the Japanese leaders had met for prayer

and had received assurance that God was going to bless. My father gave four Bible readings from John 14: 15, 16, on "The Way of Power" Here is a digest mostly in his own words.

What can the Holy Spirit be to us? To what extent can He make us Christlike and enable us to walk and work in the power of God? The way of holiness that our Lord revealed to His disciples has not been superseded or modified for us. To Christians, who, like the disciples, have not yet received the fullness of the Holy Spirit, our Lord's teaching will be specially valuable. We are not called to get better and better and gradually attain holiness of heart and life but to receive the Holy Spirit, who will guide us into all truth. The Lord said to His disciples that this would be "not many days hence", and we also can look for a personal incoming of the Holy Spirit, "not many days hence" when He will make us holy and powerful and then enable us to continue and grow in grace.

"For whom is this gift?" The Lord showed that "the Spirit of Truth the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him for He dwelleth with you, and shall be in you" (John 14: 17). Worldly people can receive Christ; then, being born of the Spirit, they can receive the Holy Spirit Himself to dwell within. The statement of our Lord coincides with our own experience, for we are also forced to see the truth of this sequence because it is not usual that at conversion we enter into the enjoyment of the full effects promised by the Lord to those who are baptized with the Holy Spirit. The purity, the victory in temptation, the glowing love and zeal, the knowledge of God, that are promised, are not always possessed at the beginning of our Christian life.

What then will His coming mean to us? Just as a ruler's influence on his country depends on what he is and on his gifts and character, so the rule of the Holy Spirit in the heart will be like Himself. The names by which He is called will teach us what this will be. Eight times the Lord speaks of

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“the Holy Spirit”. Holiness is His very nature: therefore it is holiness that He will impart. And because He is the Spirit, He will have access to our spirits, and will carry out His work in our innermost being, sanctifying “the imaginations of the thoughts of the heart”, which will become well pleasing to Him; and these being the fountain springs of all thought and action, holiness will pervade our whole personalities and conduct.

The Lord also speaks of the Holy Spirit as God, so of course He has power to “create in us a clean heart” and “to renew a right spirit”. Christ speaks of Him as “another Comforter”, implying that He would be to the disciples what Christ had been to them (John 14: 16). He was, therefore, to be no mere influence but a close personal friend who would open the understanding to understand more of God. Then surely He should be honoured and obeyed, as we would honour Christ. In Him the needs of our heart for friendship and help will be met, so make room for Him in your life.

Another title that our Lord gives Him is “The Spirit of Truth”, who can create in us “a true heart”. As he dwells in us, He will increase our knowledge of Christ, making us His faithful witnesses (John 15: 26, 27). And beyond these titles is one which shows that we have a right to Him, for He is called “the Promise of My Father” (Luke 24: 49; Acts 2: 33). The Father knows our need and promises amply to meet it by giving us God the Holy Spirit to take up His residence in our lives. Let these great titles of the Holy Spirit quicken in us confidence and desire to receive Him to abide for ever.

What is His residence? He comes to the individual Christian. Five times over we read of the baptism of the Holy Spirit, the phrase being sometimes linked with the baptism of John the Baptist, who proclaimed: “I indeed baptize you with water . . . but He shall baptize you with the Holy Ghost and with fire.” Baptism is received by each individual separately. In John’s baptism each confessed his sin and went down into the water to be baptized. Deliberately, definitely, let us come to Christ, confessing our sin, and asking Him to give us the Promise of the Father.

What then will He impart? The Scriptures lead us to expect a glorious change in our hearts and lives when the Comforter comes. First He will bring us to know in reality that the old man is crucified and his deeds put off in reality (John 16: 13; Rom. 6: 6, 18; Col. 3: 9); not only will He deal with external sins and follies, but our hearts will be circumcised from the love of them. Then abundant life will be given, full of spiritual zeal and energy and communion with God. And best of all "He shall be in you". "He shall abide with you for ever" to maintain, increase and use those great gifts which He has imparted.

Four great results follow. "He will teach you all things" (John 14: 26). How deeply those early disciples felt their need of instruction. How little they knew of God's love, atonement, sin, heaven, hell, the Second Coming and much more. How could they preach in convincing power from the Scriptures? Here was the answer. God the Holy Spirit would teach them abundantly of the Lord Jesus and His work. So your need in this is provided by receiving the Spirit of Truth Himself. Secondly, as joy fills you the Spirit will cause you to be "a river of living water" to others, refreshing and strengthening, where before life was a drag (John 7: 37, 38), and thereby, "ye shall receive power" and "ye shall be witnesses unto Me" (Acts 1: 8). The tongue, previously a world of iniquity, can now "speak a word in season to him that is weary". So the Holy Spirit brings power in word, and then, fourthly, He brings power in action to the weak Christians, for "he that believeth on Me, the works that I do shall he do also, and greater works (John 14: 12). Much of the work of the disciples was greater than our Lord had done, for through their witness great numbers of people were born again and indeed whole villages and towns turned to the Lord (Acts 2: 41, 9: 35). These "greater things" are promised to us. The early disciples understood and believed these exceeding great and precious promises.

How can we obtain? This is our Lord's reply to that question. Obey His command, probably just one command which He knows you can obey (John 14: 15, 16; Acts 1: 4). Then ask

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and receive, confident in His promise (Luke 11: 13; John 14: 14). "Your Father will give." He needs no persuading. He longs to give, if you will receive. Finally: "Tarry ye until," "Wait for the promise of the Father," "not many days hence". Obey. Ask. Wait—but not for long. No different way has been given to the Christians of to-day, whether in Europe or Japan or South America. And God's answer is: "Suddenly . . . they were all filled with the Holy Ghost." Our Lord said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." So the presence of the Holy Spirit will be a greater blessing to us than the bodily presence of Christ. Let our faith rise at such a statement by our Lord, who meant His words to be understood in the simplest sense. His statement was justified in the lives of the apostles and will be in ours if we receive the Holy Spirit.

As these truths came clearly to the heart and spirit of these Japanese workers, a wave of prayer swept over the assembly. "First two or three would pray; and then, as each was occupied in seeking God for his own need, it seemed as though they became unconscious of the others, and a quiet hum of prayer would spread over the whole meeting. Sometimes even a slight ripple of joy and holy laughter would be heard, as one and another saw some fact as by revelation and had found their barriers melted and faith to lay hold of the promise. On Sunday all gathered to celebrate the Lord's death together. It was a blessed and solemn feast, as they 'worshipped the Lamb in the midst of the throne' and looked forward to His coming again."

For the third of my father's messages I have chosen to give a short précis of the Bible readings that he gave to sixty or seventy Japanese Christian workers and missionaries that met in Odawara, where Sasao San, Mimaki San and Okiyama San were among his fellow helpers. Arima San, the Governor of the Yokohama Gaol, and his son

were present, as well as a man of forty who had already had twenty-three years in prison, where he had been converted and had become a most effective worker for the Lord. Some of those who came were lodged, for lack of other accommodation, in the Buddhist temple, the priests being glad to make a little money. It was almost amusing to see earnest Christians singing hymns and reading the Bible whilst the idols and their strange apparatus looked on unconcerned. Members of the convention rose at 5 a.m., holding a prayer meeting at 6 a.m. During the morning my father gave the Bible study from the Song of Solomon, that "most inspiring of songs", in which the Lord seeks the one He loves and calls her to share His high position, and with it His burdens and rejection. As this book of the love of Christ was unfolded to this praying assembly, it was not difficult for the Holy Spirit to convict of "sin that dwelt within" (1: 5. "I am black"), and to show the way to be made "all fair" (4: 7). Easily, as the Lord Jesus stood among them, the myrrh (1:13) that surrounded His Person and spoke of His death to sin and of His dying daily for others, brought conviction until in answer to prayer one and another found the very "myrrh" of Calvary imparted to them (4: 14) and freely flowing out in action (5: 5). Then as Christ drew near, not as Giver and King, but as Man of Sorrows (5: 2) their hearts were touched until they too rose up to suffer with Him on behalf of His vineyards (chapter 6) and of individuals (8: 8) and of the untouched fields beyond (8: 14).¹

In such a way at the Odawara Convention, did my father seek to teach and draw out these Japanese leaders to know "the fellowship of His Sufferings by being made conformable to His death". Again a great spirit of prayer came down each evening as the love of Christ separated

¹ Father's fuller exegesis of the Song of Solomon can be procured in booklet form (see page 274).

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from their hearts that which was false and filled them with love for Him and sacrificial dedication to His service. The spirit of liberality (the meaning of "Amminadib", Song of Solomon 6: 12) indeed filled them as the love of Christ was revealed to them.

In 1908 an invitation came to my father from Korea, where, in the short space of twenty-five years, two hundred thousand had been converted to Christ—an average of one every hour since missionaries had first set foot on Korean soil. This great work was partly due to the unity among Christians of all denominations, which made it easy for Christians freely to pass from one church to another, when business or other matters necessitated a move to a new area. Another factor was the prominent place in pulpit and home given to the Bible which was spiritually and intelligently studied. A further reason was the consecration of the Korean Christian in witnessing, in prayer and in systematic giving. One church gave £700 a year to forward the work of God, though the average wage of a Korean was only a shilling a day. A mighty revival had broken out in 1907, the year before, bringing fifty thousand more to Christ, so that the Korean Christians and missionaries alike felt their need of God the Holy Spirit to cleanse, empower and counsel them so that the opportunity might be seized and the converts consolidated. Such, then, was the background of the work and the reason for the invitation to my father.

The meetings were in the old walled town of Seoul, in which the Koreans were all in holiday attire of the brightest colours, as it was the great day for the worship of their ancestors. The country is hilly and barren, though the valleys are well cultivated. On the first Sunday there were a thousand Koreans in the Presbyterian Church, the men divided from the women in Korean custom by a cur-

tain, their numbers being about equal. Leading professional men, such as the highest judge in the land, joined with the very poor to seek to be equipped by the Holy Spirit for the service of Christ in their country.

My father greatly enjoyed these days. On his return journey to Japan his train stopped at a station where he saw a Japanese woman, with two children, just the other side of the fence. So he spoke to her and found to his delight that she came from Matsuye, where her house was two hundred and fifty yards from his, and she knew him at once.

Passing to Fukuoka he found that beforehand there had been much opposition to the coming convention, but a few had held on in prayer, with the result that from the beginning the numbers were larger than expected, about one hundred and fifty attending each meeting despite very heavy rain. He stayed in a most comfortable Japanese inn; all his expenses being met by the local Christians. Several C.M.S. pastors and evangelists had come a long way; Mimaki San was there, bringing his deep spirit of prayer and love, and Yonehara San, an old friend working in the leper hospital.

From here father went to Kobe by the inland sea, enjoying a quiet Sunday on board, which was very restful and useful in preparation for the work at Hiroshima—now of such tragic memory. The sea looked most beautiful in the sunshine, and the Japanese passengers were very friendly, Count Oshima, the Governor-General of Manchuria, being amongst them. Despite torrents of rain in Kobe each day the church was packed, and the convention ended in a spirit of life and joy.

At the Convention in Tokyo during November there were about three hundred at each meeting, of whom twenty-five or more offered themselves for whole-time Gospel service. During this time father also gathered some

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of the great leaders in "holiness work" for three days of prayer that they might be "melted altogether", men such as Nakada San from Tokyo, Kawabe San from Osaka, Mitani San from Kobe, Mimaki San, Sasao San and other mighty men of God.

It is noticeable what a great place prayer had in the work planned by Japanese. They would come early to a convention for a few days of prayer and would pray long into the night, and again rise early each morning to pray. These times of prayer were also occasions of alertness to learn the mind of God, as when Joshua prayed after the defeat at Ai. For instance, the meetings in Osaka seemed hard and without response. As the workers gathered for special prayer they became convicted that they had "gone down to Egypt for help" and had relied on man. Confessing this and putting it aside, they definitely relied on the Holy Spirit alone. That evening a deep conviction of sin broke over the meeting, many waiting late into the night in real anguish of heart. Some of the comments after these conventions are most suggestive: "I am surprised at the simple way of faith, and what it has brought me." "The battle of years has ended in an hour by the Lord's deliverance." "I had left my first love, but now it has been revived." "I was condemned over definite sins." "I see that the ungrieved presence of the Holy Spirit is everything." Such discoveries were bound to have lasting effect on the teaching that these missionaries and Japanese Christians gave when they returned to their spheres of work, and also on the lives that they lived as witnesses of their faith.

The year 1909 was spent in the work in Great Britain, and then my father felt a call to go to the Japanese who were settled in large numbers in California, along the Pacific coast of America. On arrival in New York he was welcomed by Hirose San to a small but prosperous work among the two hundred Japanese living in the neighbour-

hood. In the great Bible Institute of Chicago were three Japanese, who invited him to preach at the Japanese service in the city, where Shimadzu San was running a kind of Y.M.C.A. for three hundred Japanese university students. The Holy Spirit seemed to bring a number to conviction of sin and faith in Christ.

In Seattle a great volume of prayer had paved the way for the meetings arranged by Pastor Okasaki, to which about forty came in the afternoon and two hundred at night, each day some coming aside to seek salvation or holiness of life. Sasao San joined him from Japan, and was busy all day in personal work with Japanese. Throughout these days the Japanese met for prayer at 6 a.m. before going on to business, and later they began street meetings in the Japanese quarter. In Tacoma, Portland, and Sacramento there was the same warm reception, the Japanese expressing great pleasure that someone should have come all the way from England for the sole purpose of helping them. The work seemed most genuine, on three occasions the Japanese pastors being the first to break down before God as they realized how much more God had for them than they had yet received, this new light also illumining a fresh and valuable avenue of vital Bible study to them. Before the Convention at Sacramento the Japanese held daily open-air meetings to which about a hundred would gather to hear the Gospel.

In San Francisco the meetings were held in a large Methodist Church, rebuilt after the great earthquake (which my father had missed by a fortnight when passing through from Japan on his earlier tour). The Japanese pastors asked for a special day for themselves, twenty of the twenty-one in the area of a hundred miles round San Francisco coming in. "The fire of God" seemed to fall on them, kindling zeal and prayer that a reviving might break out in their Churches too.

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On leaving for England my father wrote this letter to the Japanese Churches in America to consolidate them and help them to grow in grace:

My dear Friends in Christ our Lord,

May grace and peace indeed be multiplied to you through our Lord Jesus Christ.

I am thankful to have had the opportunity of meeting you face to face and of seeking God together. For many years I have desired this, and prayed for the Japanese churches on the Pacific Coast. Now I have been with you and got to know you, I pray more earnestly and more lovingly and more hopefully, believing that He who has begun the good work in you will carry it on and perfect it, till the Lord comes and calls you.

I pray indeed that you may have clear light from God, and that you may faithfully live out all that the Lord teaches you. I pray that you may increase more and more in deep personal knowledge of God and of love to Him. I pray that you may indeed be fruitful Christians and that others may always perceive in you the sweet gospel fruits of love, joy, and peace.

And therefore I beg you be diligent in seeking God. Especially let the Word of God be your delight. Feed upon it in your hearts day by day. Seek to be all that God wants you to be. Seek to receive all the grace He will give. Be much in prayer, both for yourselves and also for the work of God amongst all the Japanese. Be diligent to seek an outpouring of the Holy Spirit in revival blessing. Diligently attend the meetings. There are many blessings which are missed by those who do not join with others in prayer and the study of God's Word. Be diligent in testifying to what the Lord is to you, and in seeking to bring others to Christ.

I pray God that such a revival may be given to you, that multitudes of Japanese may be saved, and the fire spread from you to Japan. May God march on to victory there, and bring in His kingdom of righteousness and peace and joy in the Holy Ghost.

I shall always have happy and grateful recollection of all your kindness to me and Brother Sasao.

Your friend in Christ Jesus,

BARCLAY F. BUXTON.

This letter to the Japanese along the Pacific Coast is one of the many evidences of the conviction my father held that, while on the one hand the Bible taught the "crisis" of Sanctification—the tense used throughout the New Testament is the aorist and the types referring to this matter also picture a crisis, "entering the promised land", "marriage", "the Coronation of the King"—yet the Bible taught always that the "maintenance" of the experience depended from our side on fulfilling certain definite instructions. In fact each type suggests this. The wedding day is not an end but a beginning, for though marriage is once and for all, yet failure to fulfil its obligations can lose both its inward joys and love as well as its legal status. Consequently my father felt strongly that after times of blessing there was need to teach the secrets of maintaining the blessing, of "keeping the fire bright" and of "walking in the Spirit". After a series of Bible readings he would continue their line of teaching to include this matter, doing so in the same terminology of Scripture, as had been used in the Bible studies. For instance, after the first series discussed in this chapter on Israel coming out of Egypt and entering Canaan, he would expound either by a further address or a pamphlet the book of Joshua "which tells how they were enabled to live in the land, through which we too may be instructed in keeping the blessings that the Lord has given us." He closed his teaching with this summary:

1. Two heaps of stones (Joshua 4: 8, 9). Set up a clear witness inwardly and outwardly that you reckon yourself dead

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indeed unto sin and alive unto God, ready to witness that it was the Lord God who brought you into blessing.

2. Circumcision. (Joshua 5). Mortify sins of the affections, the mind and the spirit (Rom. 2: 29; Col. 3: 5). Now that you are going to "walk in the Spirit", set your life according to God's word with that in view.

3. They did eat the old corn of the land (Joshua 5: 11). Study and feed upon the strong meat of the Bible (Heb. 5-14).

4. Place yourself under the Lord as Captain of the Host (Joshua 5). Obey Him in every detail and continually turn to Him for wisdom and power, and for forgiveness if you fall (Joshua 7: 6-8; 1 John 2: 1, 2).

5. Always be on the alert to attack enemies found lurking in the life. Let God enter and enrich every part of you. Let your eyes look right on, not so much thinking of what He has done in you, but to search out the whole land into which He longs to lead you. By these means Israel moved on from Jordan to possess the whole land; and holiness in you spreads out from the heart made unblameable in holiness before God (1 Thess. 3: 13) to the whole life, body, soul and spirit sanctified and preserved by God Himself. God is ever calling you to this and is faithful to do it in those who trust Him to fulfil His promises in their entirety (1 Thess. 5: 23, 24).

I hope that these digests of my father's addresses have shown how carefully he kept in his teaching to exact Scriptural phrases and to the very statements and promises of God, so that others would not read into some catch-phrase a meaning that was different from God's thought. He also taught from the whole of Scripture so as not to bring his hearers to a logical extreme that one portion of Scripture might suggest if not balanced by the teaching in other passages. He clearly showed that:—

in the Cross and Resurrection of the Lord Jesus and in the Holy Spirit full provision was made, not only for our Salvation, but also for our Sanctification while still in the flesh,

and for our daily walk. Two dangers beset us. Unbelief that prevents us enjoying God's promise, and fanaticism that goes beyond the teaching of the Word of God and real experience. Holiness is not final perfection. The cleansed heart will result in the deepest love of Christ but our lives will still come short of final perfection, because of the frailty of human nature and judgment. Holiness does not guarantee that no mistakes will be made in judgment. Holiness does not make a man free from temptation—our Lord was tempted. Holiness brings, however, a disposition of reliance in Christ that brings victory and breaks habits of sin. Holiness does not make it impossible to sin. If, however, we do fall we find within a new spirit which, after committing sin, is immediately full of repentance towards God, and humbly seeks Him who is the propitiation for our sins. This experience of ours to-day is foreshadowed by the Old Testament in which is shown that the difference between those whom God called perfect and those who were "not perfect" lay in the fact that the former, if they sinned, hastened to the Lord for forgiveness, cleansing, and renewal. The latter continued in sin. This contrast is seen between David and Solomon. Holiness is a state of heart and spirit and disposition which makes possible "going on to perfection", for its basis is a heart cleansed from the evil heart of unbelief, a heart of flesh, tender and responsive to the will of God, having the full assurance of faith in Him and His word. So holiness is not an end but a beginning to spiritual maturity.

What great descriptions of it are found in Scripture. My father quoted three:

Holiness is death to sin and newness of life (Rom. 6). Our Lord defined sin as basically not believing in Him (John 16: 9). So holiness is an end of the evil heart of unbelief, which is always causing us to depart from the living God instead of abiding in Him and drawing near to Him for help in time of need (Heb. 3). Holiness involves "cleansing from all unrighteousness (of character, 1 John: 1, 9) and from all filthiness of the flesh and spirit (2 Cor. 7: 9). Holiness is not

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just power applied externally. It is described as "being perfect", a Greek word being used that implies correct adjustment that enables the power to function, as when a musical instrument is attuned (perfected praise, Matt. 21: 16) or an arm is in joint (Greek, Gal. 6: 1, restore). Then the power of Christ living in me can work through my life.

The effect is, of course, to walk in God's statutes (Ezek. 36: 27) and to serve Him without fear in holiness and righteousness before Him all the days of our life (Luke 1). The "circumcised heart" is one in which the love of God is shed abroad in our hearts by the Holy Ghost, love both toward God and also to man.

The epistles come to the point where this inward work is revealed. "Knowing this that our old man is crucified with Him" (Rom. 6). "I am crucified with Christ, nevertheless, I live, yet not I but Christ liveth in me" (Gal. 2: 20). "That Christ may dwell in your hearts by faith" (Eph. 3: 17). "That I may win Christ" (Phil. 3). "Christ in you" (Col. 1: 27). "Your hearts unblameable in holiness before God" (1 Thess. 3). "There remaineth therefore a rest to the people of God" (Heb. 4). In these statements on sanctification God deals with the root of the matter. Immediately after in each epistle the Holy Spirit teaches how to walk in such an experience, for the life afterwards can only be one of holy and righteous action if our faith is, not in a work of grace done within, but in Christ to teach us His will and enable us to walk in it.

How can such a life be obtained? To St. Paul the simple fact was revealed that men and women are "sanctified by faith that is in Me". Confident active faith in the Lord Jesus to fulfil all that He promises is the basis of receiving this great inheritance (Acts. 26: 18).

Even if these addresses had been given in full, it might be wondered why they came in such power to the audience. It was because the example of our Lord Himself was followed, for when the great chapters of our Lord's teaching, recorded in John 14, 15, 16, were ended, the 17th chapter begins: "These words spake Jesus and lifted up

His eyes to heaven and said: 'Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee.' " That secret of prayer, before and during and after teaching in God's name, was the heart of my father's ministry, by which God was able to impart life into the truth revealed. To hear him pray, or see him in prayer, revealed what it meant to him and with what humility he approached the Throne of Grace and yet with what abounding confidence. To him also there was but one purpose in view. "Father, the hour is come; glorify Thy Son." He believed each opportunity was God's hour to impart to someone the great salvation procured for us on Calvary. The secret of the blessing which followed his Bible studies lay in a message that was Scriptural, a life that was prayerful and a purpose which was God's glory.

NOTES FROM B. F. B.'S BIBLE

Temptation to stop a half-finished work of God

- | | | |
|--|------------|-----------------|
| 1. From wrath and mocking of the world | | NEH. 4: 8 |
| 2. From workers who despair | | 4: 10 |
| 3. From worldly Christians expecting failure | | 4: 12 |
| 4. From enemy's | | |
| dislike | NEH. 2: 10 | and scorn |
| wrath | 4: 1 | and opposition |
| subtlety | 6: 2 | and evil report |
| false counsel | 6: 12 | |

How do you receive a strange request?

2 KINGS 5: 6

as an insult with wrath?

5: 7

or with confidence in God to bless. "Let him come."

5: 8

Five reasons for strenuous living

For (v. 3) open doors will close

2 TIM. 4: 3, 4

For (v. 6) gaps will appear in the ranks

4: 5, 6

For (v. 10) brave soldiers are few

4: 9, 10

The crown awaits you

4: 8

The Lord stands with you

4: 17, 18

"Crucified"

Christ crucified

GAL. 3: 1

I am crucified

2: 20

The flesh crucified

5: 24

The world crucified to me

6: 14

Crucified to the world

6: 14

What to preach

The righteousness of God

PSALM 40: 9, 10

The faithfulness of God

10

The salvation of God

10

The lovingkindness of God

10

The truth of God

10

I2

A SCATTERED FAMILY

1911-1917

Believe not every spirit, but try the spirits whether they are of God

I JOHN 4: 1

By faith he sojourned in the land of promise, as in a strange country

HEB. 11: 9

They that were scattered abroad went everywhere preaching the word

ACTS 8: 4

WITH MY FATHER'S RETURN FROM VISITING THE Japanese living on the Pacific Coast began a period which was to see the family scattered over the continents of Europe, Asia and Africa.

It probably came about rather earlier than was expected, for Alfred was only twenty and George nineteen. Things seemed moving in their normal way. Father accepted an invitation from Miss Liliastrotter to visit Algeria for a few days of prayer and Bible study with the missionaries in the area. He went on from there, at the suggestion of Bishop Gwynne, to Egypt where he had similar meetings.

On his return he was asked if he would accept the living of Holy Trinity, Cambridge, if it were offered. In those days this was a supremely influential parish, for, as the church was used by the Cambridge Inter-Collegiate Christian Union, the vicar could have far-reaching influence on such undergraduates as were keen to walk worthy of Christ, to win their friends to Him, and to dis-

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cover the plan of His choice for their life service. My father was then fifty-two, an age when many have felt it easy to leave the mission field of their calling and to settle down comfortably in England, and in addition strong pressure was put on him to consider the living. C. T. Studd (that burning flame for lives lived out on the mission field) wrote:

“The Lord calls His children to evangelize not one nation but the world. Cambridge is the mainspring of such a work. The Vicar there must be an actual practical missionary, otherwise the undergraduates can hardly be expected to receive the clearest influence. Then there are your sons at this most critical stage in their lives who need your life and counsel now, whereas later they will have gone to their own spheres. None other can stamp the coming generation with the same broad ‘Holy Ghost’ views, as you have learned and hold. Other men will mould a narrower type of personality who could never accomplish the evangelism of the world. To me, it seems if you go to Cambridge, the world has its chance of the Bread of Life. As you know, the Trustees are now flirting with an alternative appointment, savouring of the Higher Criticism. Japan is your Isaac to surrender now and to be given back to you later.”

That his friend should take so unexpected a line must have caused him to consider deeply, especially as his brother-in-law, the Rev. Tom Lancaster, also wrote in a similar vein. On the other hand his sister Ethel wrote:

“I have thought so much of you and your future and constantly wake in the night in a fright that the servants of God are going to turn you ‘out of the way’, and make you ‘stay and eat’ (1 Kings 13), instead of going on your

way. I do so feel that you and you only can step into the great work waiting for you in Japan. I cannot believe any other work can be your work in the same way. And yet I am afraid of saying all this, for when I feel strongly I know I may see only one side. I can only see one side of this question! However, one rests back on the fact God knows and He will guide you. Much love. Your loving sister."

Finally my father came to feel clearly that he should not consider the living as it would affect his return to Japan. During this time God withheld the knowledge of His plans for the four sons, until the decision had been made. This resolve to return to Japan must have demanded great faith that God would undertake for the family at a most important period in their lives.

Almost immediately, however, as mentioned earlier, George, the third son, on leaving Repton decided to join a sisal farm at Kisumu in British East Africa. This farm which was near a mission station, was run with the object of training and employing Christian Africans. The second Sir Thomas Fowell Buxton once said that Africa would be won by the Bible and the plough; for he realized that heathen natives, whose lives had had so much idleness and debauchery in the past, must on conversion to Christ learn to work, and work efficiently, if a high standard of character was to be set up in the young Christian Church of Africa. So George went off in 1912 to this farm, a boy of nineteen, and greatly enjoyed the work and the natives and contacts with the missionaries near by.

In the same year Alfred took his degree and, as he was proposing to become a doctor, he had ahead of him four years' study at the London Hospital. His life had always been one of steady, even, hard-working progress—but now he suddenly announced that God was calling him to go

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out to the mission field immediately, leaving his medical studies uncompleted. This was indeed a test of my father's wisdom and saintliness. He pressed on Alfred the advisability of qualifying as a doctor, and delaying his departure for Central Africa until he was mature and ready for the privations and problems of a pioneer missionary to tribes still practising cannibalism. He pointed out that according to the general tenor of Scripture God does not usually "rush" a man into his life work; but he assured Alfred that, if he became convinced that this was God's call, he would have the fullest support from his parents.

This was a right relationship between father and son concerning the son's calling of God and life work. They discussed the matter fully and openly together, each putting forward his view: Alfred did not stiffen his opinions and rush ahead, but waited before God for the final leading, and my father did not demand filial obedience to his views. Each left the final guidance to come from God, and it was after a day of prayer on his twenty-first birthday, through a sermon preached at the Sunday evening service, that Alfred gained the assurance that this was truly the call of God. It was, therefore, with his parents' fullest support that two months later, in January, 1913, the young Alfred Buxton set out with the veteran C. T. Studd on what proved to be a nine-months' trek into the heart of Africa followed by twenty-five years of severest pioneering in Congo, Lake Rudolph and Ethiopia.

Later in the same year my parents felt that the time had come for them to return to Japan, so they left England accompanied by Murray as a fellow missionary. Murray had obtained first-class honours in natural science at Cambridge and had played hockey for the Varsity but without gaining his "blue". On leaving the University he went to get business experience for a year with a firm of chartered accountants, and later worked as a layman in a London

parish for a few months, both with a view to preparing himself for some life service for God. Now he too felt the missionary call. Of the remaining children Rachel returned to Japan with her parents; while Godfrey went up to Cambridge in the autumn, living in the vacations with his Aunt Ethel, who thus fulfilled an old promise to help if the family decided to return to Japan.

The party journeyed via Colombo, Hong Kong and Shanghai, and at each port were welcomed by friends. Finally, as the ship entered Kobe harbour after nightfall they heard voices singing well-known hymns. As they hurried on deck they saw a launch filled with people holding Japanese lanterns with red crosses painted on them. About sixty Japanese, twenty missionaries and a number of other English people had come out to welcome them back to Japan. The following Sunday they had the joy of attending the baptism of thirteen Japanese, some well educated, some very rough types.

There was in Kobe a street mainly composed of theatres and brothels and about half-way down this street the Japan Evangelistic Band had opened a mission hall. At its brightly-lit doorway a few short testimonies would be given each evening as the crowds surged and swayed down the street. Farmers and others from the neighbouring country districts came up to the city on business, and spent their evenings in this area, so that night after night the hall was filled with men and women who were entirely ignorant of Christianity; some of these had been looking for a brothel while occasionally one, tired of life, would be on his way to commit suicide. Night after night, too, one and another was saved out of his sin with a salvation which persisted even when he returned to his country home with no church in which to worship and no Christian fellowship to build him up. Many of these solitary converts were encountered later and found to be matured

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and instructed by the school of experience in the way and power of God. On that first night after my parents' return to Japan they heard one man tell in this hall how three years before he had heard, as he passed down the street, that "the blood of Jesus Christ, God's Son, cleanses from all sin", and had for the first time become immediately conscious that he was a sinner and needed cleansing. "I came to Christ that night, and He saved me from awful sin, and has kept me happy ever since." Another began by saying that he had come to Kobe by steamer three weeks before, and was such an awful drunkard that he was going to end his life, and would indeed not have been alive that night if "as I happened to pass this hall I had not heard the words 'Come unto Me'. They arrested me. I learned of Christ, realized my sin and came to Him. On my way home all my sorrow turned to joy. I have not drunk since, but have had the deepest joy."

As my parents walked home that night through the streets they could not but rejoice that in the midst of such degradation a salvation was being publicly proclaimed that could immediately and effectively win the most ignorant coolie and the most degraded and sinful man.

As he went to various conventions my father was impressed to note how many of the leaders had been truly sanctified by the Holy Spirit at similar meetings five or ten years before. For instance, in a large village named Kagato the development over the years was due to two Japanese Christian women who had been blessed at the Arima Convention four years before. There was no pastor in the village, so these two women, together with the husband of one of them, had carried on the work effectively. Twelve were awaiting baptism; and about a hundred attended the meetings, drawn from a radius of villages up to ten miles off, and were entertained by the Christians of Kagato. So as to ensure my father's comfort, they had collected foreign

furniture and gave him foreign food! In between the meetings many (particularly those who were from out-of-the-way places) came and talked things over privately or in small groups to learn more of the truth and how to spread it.

Then came the Arima Convention of 1914, just after war had begun in Europe, before which five great Japanese, Sasao San, Takeda San, Kawabe San, Horiuchi San and Akiyama San had met for prayer for three or four days. Each of these spoke in the meetings. Sasao San spoke on holiness in the home, making reference to the book of Joshua, in which we read of the men of the two tribes and the half tribe that came to fight in the land of God's promise but left their families outside in "the howling wilderness", later to return to them when the task was accomplished. Sasao San compared them to many Christian workers, who plunge into the battle and while in it enjoy the evidence of God's rich promise, but leave their families far outside such experience: and then when the work is over, they themselves rejoin their families and live a carnal, powerless, unexperimental Christian life. At this convention my father took four Bible readings on the book of Ruth,¹ of which these extracts form a digest mostly in his own words:

The subject of the book of Ruth is shown in Chapter 2: 20 (margin) by the phrase "one that hath the right to redeem". It tells us then about the Redeemer and how far reaching is His great redemption, bringing us from being outcasts going our own way, afar off, to being united to Him, and sharing His position, wealth and great concerns as Lord of the Harvest. Redeemer is implied wherever Kinsman is mentioned. He takes us into His loving care. He takes charge, while we enjoy the real rest that results.

The book opens: "In the days when the judges ruled."

¹ A booklet by him on "Ruth" can be procured (see p. 274).

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As we look back to the last verse of the book of Judges we read: "There was no king in Israel: every man did that which was right in his own eyes." So the Holy Spirit starts with a condition in which man did as he thought and not as God commanded. There was no standard of conduct. Redemption begins there. Ruth herself passed through four stages to come into the enjoyment of all that awaited her. First as a Moabite she was an outcast from God (Deut. 23: 3). Then she married an Israelite, and legally entered into the Covenant of God, who accepted her though living afar off in Moab. Later she came into the land of God's people, and finally was united to the Kinsman, the mighty man of wealth, who had power to redeem both the land that had been lost and Ruth in her need. That in brief is a picture of our redemption through the Lord Jesus.

How did she come into these wonderful blessings? She came out of her old life to God and His people, because she heard in Moab: "The Lord hath visited His people in giving them bread." Her heart was steadfast to go to this place of blessing with Naomi. "Whither thou goest, I will go. Thy people shall be my people, thy God my God," and they came to Bethlehem in the beginning of the barley harvest—Passover time, when all were remembering the Lamb that had been slain to bring redemption from the judgment of God and the dominion of the oppressor. Unknown mercies awaited Ruth which were bound up in one, who was a kinsman to her husband (Ruth 2), even as the Lord Jesus is our kinsman, bone of our bone and flesh of our flesh (Heb. 2: 14; Gal. 4: 4, 5). Boaz her kinsman was a mighty man of wealth, and God says of our Redeemer: "I have laid help on one that is mighty" who will redeem us from all iniquity, and bring us to the glorious inheritance that was lost through sin.

Now Ruth, having come out of Moab and joined herself to the people of God, begins to feel her need and says: "Let me now go and glean ears of corn." She is like the Christian who feels the need of gleanings nourishment from the Bible. And how swiftly those gleanings increase! The first day Ruth gleaned an ephah (ten days' food, Exod. 16: 36). Then

(Ruth 3: 15) on the next occasion Boaz adds to her gleaning "six measures of barley and laid it on her", so she goes home laden with blessing. But finally she has no longer to toil for her need to be met, because she is united to Boaz, the Lord of the Harvest and so all that Boaz has is hers. As we too spend time gleaning from our Bibles, God will make it more and more enriching.

In her gleaning Ruth meets Boaz, her kinsman and redeemer, though she does not know this. "Behold Boaz" (2: 4, *see* John 1: 36; 4: 49). Then she hears him speak. Boaz came and said to the reapers, "The Lord be with you," and she became conscious of a spirit which she had never felt in Moab. Soon he speaks to her personally. "Go not to glean in another field." "Abide here," adding: "They shall not touch thee; and when thou art athirst, go and drink." So he gave instruction, protection and supply; and his word gave her the right to be there, conveying to her peace and assurance, so that she was filled with wonder: "Why have I found grace in thy eyes?"

A second interview with him followed in which he says: "Come thou hither and eat of the bread" (Chapter 2: 14). So she feeds with him: yet she did not realize the claim that she had on him. That night, however, Naomi tells her that Boaz is her "kinsman" "with right to redeem". Many Christians have not realized that they have a special claim on Christ. They have heard His voice and been fed from His hand and received His every kindness; but they have a claim upon Him by the law and will of God to much more, which He will be only too glad to fulfil.

So now we come to Ruth being made one with her kinsman and redeemer. How could she enjoy the fullness of redemption that her kinsman had power to impart to her? Naomi told her the way. At that time Boaz was winnowing—separating the wheat from the chaff. Generally before more blessing there is a winnowing time, in which our Saviour will "redeem us from all iniquity and purify us unto Himself" (Tit. 2: 14); for Christ, knowing our character, our nature and our lives, separates the useless in us from the

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useful, the wheat in which is life from the chaff that has no life. At this time Naomi gave Ruth four instructions before she went to claim the full rights that were hers in her kinsman and redeemer. These instructions also apply to us in such circumstances spiritually.

"Wash thyself"—get rid of all that hinders (2 Cor. 7: 1).

"Anoint thee"—Let the oil of the Holy Spirit help you.

"Get thee down"—humble yourself and commit yourself to Him.

"He will tell thee"—cease from your efforts. Trust Him.

When Ruth comes to Boaz, he asks: "Who art thou?" And she confesses "I am Ruth"—the stranger and outcast and poverty-stricken Ruth. But quickly she claims what he is to her. "Thou art a near kinsman," and goes on to pray him "Spread therefore thy wings (Hebrew word "skirt" translated *wings*, 2: 12) over thy handmaid." In this she boldly confesses: "I am trusting you." Take charge of me (Psalm 57: 1). So Boaz goes up to the gate, the court of justice, for this question is to be settled publicly according to God's righteousness and God's law. The redemption involved the land that the family had lost and Ruth herself: and our redemption also involves reclaiming for God ourselves and all our gifts and qualities, our mind, speech, acts, walk, home and business life. To Ruth there was a test of faith, for Boaz told her: "There is a kinsman nearer than I." In our case this kinsman, I think, is "the old man" (Rom. 6: 6), who, knowing the law of God, ought to be able to redeem us from sin and cause us to walk in his way but cannot, "for to will is present with me but how to perform that which is good I find not" (Rom. 7). So this nearer kinsman confesses that he cannot redeem, and Boaz accepts the responsibility. "I will do the part of a kinsman to thee." We turn to the New Testament and read (Rom. 8): "For what the law could not do in that it was weak through the flesh, God sending His own Son . . . condemned sin in the flesh, that the righteousness of the law might be fulfilled in us" (Rom. 8: 4).

Boaz "bought all" the land back that had been lost and could add: "Ruth have I purchased to be my wife." And

we ourselves, our lives and characters have been redeemed with the precious blood of Christ. Let us be zealous to hasten into all our full redemption.

My father knew the power of Christ's love to "winnow" missionaries and Japanese Christians from a life of duty-toil to one of fruit-bearing through "abiding in Him": to winnow them by His call, His promises and His gifts. And he knew that the power of Christ would last, indeed the evidence was there in the presence of a Congregational pastor, who twenty years before had been enriched by some of his Bible readings and had continued strongly until that day.

During the years that followed, Father's work took many different forms: Bible study with young evangelists and Christian workers; Gospel preaching in Yoneda San's mission hall in the "east end" of Kobe; a tea-party with sailors off one of the American battleships visiting Kobe harbour; hospital visiting in the Friends' hospital run by Mr. and Mrs. George Braithwaite; a crowded meeting for the Police among whom the Cecil Wilkinsons and later Mr. and Mrs. Richard Harris did such a fine work. One holiday—it was the Emperor's Coronation Day, and flags were flying everywhere—he took some local Christians for a picnic on the neighbouring hills. There was amongst them a Japanese sailor, a keen Christian, on leave from a man-of-war in the harbour.

"It was a lovely day, bright sunshine and a magnificent view: we were surrounded by pine-trees. After singing some hymns, one and another spoke of his experiences and gave his best thoughts. To many it seemed like a gathering at the feet of the Lord Jesus in the hills of Galilee and such a contrast to the sordid pleasures of the world elsewhere."

Such expeditions helped to bring Christians into a

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degree of fellowship which no gathering within four walls could produce. On another occasion Bishop Hamilton asked Father to give the devotional talks on one day during the synod of the diocese. He gave two Bible readings and spoke at the Holy Communion Service. As the gathering was composed of about fifty clergy and other workers, it represented a great potential for the whole diocese. One Passion Week he gave to the Japan Evangelistic Band Bible School a series of studies on the last week of our Lord's life. He described the danger and guilt of the scribes and Pharisees—so consecrated outwardly, but within so full of all that the eight "woes" suggest. Then on one sunny day when they climbed a hill to a shady spot for prayer they considered together Mary anointing Christ's feet for His burying and prayed for that humble and consecrated spirit of love. That day, as they came down from the mountain, they felt themselves refreshed in spirit and knew that they had been with the Lord. At other times he gave courses on the Psalms or the *Pilgrim's Progress*—a most valuable medium for imparting spiritual truth which the Japanese easily understood. Sometimes British business men or members of the diplomatic service came to father's house for Bible study and this always gave him great joy. He also made a point of attending the Chinese night school occasionally, for he saw that if these men were met by the love of Christ when they were lonely and strangers in Japan they could do much for China when they returned home.

Once again he was invited over to Korea by the Council of Federated Missions, and this time took Murray with him for the five days' meetings.

In the autumn of 1915 an invitation was received to go to Iida. Seven years before a gentleman had seen in his newspaper an announcement of meetings to be held by my father and, being hungry of heart, he had taken the

three-days' journey to Fukuoka, seeking a spiritual life that would satisfy. Now he wanted the same spiritual enrichment to be given to the people of his own neighbourhood. The journey included a day's travel over a mountain pass with the most magnificent scenery of vales and streams and mountain peaks; everywhere there was the most brilliant colouring of red and yellow autumn tints. When father reached the station he was met by a Japanese Christian, but though both had bicycles they had to walk almost all the remaining fifteen miles to the top of the pass. An ex-Japanese Army officer, Nomura San, was the pastor at Iida and the spirit of great expectation showed how well the meetings had been prepared. Mimaki San had also come from Tokyo, and spoke "with great freshness and skill and boldness" on Zechariah 3—the priest with filthy garments—and then on how to maintain a life of holiness.

In all this one hears little of my mother, who had to "abide by the stuff" in her home. But she had her women's meetings, and was continually the mother of the missionaries. Godfrey Foster sums up the situation charmingly when he writes that my parents visited him as they were passing through Himeji, where he was living alone in a small Japanese house with an old woman doing his chores. Father came into his study-cum-bedroom, and remarked what a nice room it was, while my mother looked at the floor and said: "Where is your bed? What do you mean by sleeping on the floor?" A few days later a folding bed arrived. He says the incident was typical. "Mr. Buxton walked the earth, with his head in heaven and was the most spiritual man I ever knew intimately. But what a good thing he had such a practical wife."

In February, 1915, nine Japanese, leaders of denominations or societies, and much blessed of God in proclaiming the message of holiness, asked my father to join them to

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“seek God in one spirit and to talk heart-to-heart of the work”. My father was to give all the addresses. Such a conference is bound to present problems which can arise even in the highest circles of spiritual leadership and, even with the greatest good will, divergent views may shatter the unity of the gathering. The continued desire of these Japanese (each a leader in his own sphere) for my father as their leader and “minister of the Word of Life” is therefore a token of his largeness of heart and mind, his humility, his love and his submission to the exact words of Scripture so that none was drawn aside into party war-cries and denominational phraseology by his addresses.

There were regular opportunities for meetings at Miss Tristram's girls' school at Osaka and in Kwansei Gakuin, the Methodist boys' school. My father always entered wholeheartedly into the interests of boys and girls and, as they found him easy to approach, his meetings led to many useful personal talks. He was also taking regular Bible studies at the J. E. B. Bible School and the C.M.S. Training Home at Ashiya. Some of these lectures were printed as they met a particular need by their teaching the way to gather “spiritual food” from different parts of the Bible. It was at this time that a pastor told him how his own life had been transformed six years earlier by my father's *Notes on St. John's Gospel*. Rather over two thousand of these booklets were sold each year, which brought a marked influence to bear on the Church in Japan, for my father was travelling far and wide through the country and its islands to let Japanese and missionaries know how God had provided through the Holy Spirit for their purity of heart, their holy living and their power for service. These were tiring years, for he travelled in small steamers, sleeping on the floor with the Japanese passengers, or by train with a further stage of fifteen to twenty miles by bicycle or on foot. Lodging would be with a Japanese

family or at the local inn. They were anxious years, too, for Murray was serving in Gallipoli and in Palestine (where George joined him later): Godfrey was also fighting in France and Belgium. George eventually joined the Royal Flying Corps and went to France. In 1917 Murray, on Brigade staff, went forward and was severely wounded on the Turkish lines while attending to the wounded a mile in front of the British line, for which he was awarded the Military Cross; in July of that year, while my father was taking the Sunday morning service in Kobe, a cable was handed to him which said: "George missing." No one knew the contents of that grievous message until sermon and service were over. Later the news came that George had been killed in action over the enemy lines beyond Passchendaele, where Godfrey also was in the mud and the battle.

It was in the autumn of 1917, after the heavy pressure of four years' service in Japan during the first World War, that my parents left Japan and for a time returned to take up again the reins of the work in England.

NOTES FROM B. F. B.'S BIBLE

Break forth into singing because:

Satan is defeated	ISALAH 14: 4-7
Sins are blotted out	54: 23
of God's comfort	49: 13
God reigns	52: 9, 10
Souls have been born again	54: 1
Revival through God's word	55: 11, 12

Christ in me

Living in me	GAL. 2: 20
Formed in me	4: 19
Revealed in me	1: 16
Working in me	2: 8
Glorified in me	1: 24

Seven Secrets in 1 John of

overcoming	1 JOHN 2: 14	continuing	2: 17
holiness	3: 9	service	3: 16
assurance	3: 21	victory over world	5: 4
keeping from Satan	5: 18		

Our Lord did not try to give Himself the appearance of great piety. He healed the sick on the Sabbath; He did not wash His hands before meat, He went amongst sinners and publicans, ate and drank as others, kept no special fasts.

The Elder brother

LUKE 15: 25-28

Merry making was not in his line. Only cold hard duty.

When Peter did his best, he found what a wicked heart he had.

When Peter did his worst, he found what a blessed heart Christ had.

13

THE YOUNGER GENERATION

1886-1946

Whosoever believeth on him shall not be ashamed ROM. 9: 33

Believing, ye rejoice with joy unspeakable I PETER 1: 8

In whom also after that ye believed, ye were sealed with that Holy Spirit of promise EPH. 1: 13

THROUGHOUT HIS LIFE MY FATHER'S MARKED INFLUENCE upon young people and children was perhaps the most telling evidence that the Spirit of Christ, the Son of man, permeated him, giving him a disposition that made those of all ages at home in his presence. There was no frightening "holiness" of person or harsh legality of character, but a welcome that was always real and always there. His correspondence included a regular stream of letters from the younger generation: small children wrote to him: boys at school; young cousins just engaged or parents newly rejoicing in the gift of a child, maybe three generations younger than he, that he might share their joy and that they might receive his blessing for the little one. And besides letters, there was always at his home a succession of visitors of all ages—since he could enter into the interests or share the outlook of every caller. It did not matter who came: a child was as honoured and appreciated a guest as a Cabinet Minister. It happened one day that an eminent Japanese gentleman called and was told that "Mr. Buxton would be engaged for twenty minutes with another person." While the visitor was waiting he heard romping and laughter and, looking out of the window,

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saw my father on his knees playing with a child. Later on he commented upon this and my father told him quite naturally: "I promised that child twenty minutes and you cannot break your promise to a child."

Another day, while he was talking with a young mother, her three-year-old daughter Elizabeth found a lovely smooth pebble which she turned over and over in her hand, stroking it admiringly. Then, running to my father, she gazed up at him and placed it by his side. He did not at once notice what she had done, but later, when it was pointed out to him, he took up the pebble and writing on it "Elizabeth" put it on his study table, for "the gift of a little child is very precious". Children loved visiting him because he could project himself into their minds and hearts and recognize the quality of their actions: coming down to their level he could become *child-like* without becoming *childish*. He never rushed at them or gave them less courtesy than he gave to a grown-up. What fun it was to see him hold a child up on one of his great hands, to the delight of the child and of himself. At the age of seventy-seven, while he was visiting Karuizawa, he gathered round him the children of the missionaries and gave them a Bible talk. They never took their eyes off him and were thrilled, even the babies remaining quite quiet. When he had finished he took them off to the river for some fun, and next day several of them came back hoping for more.

An exasperated governess one day brought to his study one of his grandchildren who had been very naughty. He did not scold the child, but just told her quietly what such wrong-doing meant to the Lord Jesus. Immediately all the childish rebellion subsided and, thoroughly softened, she asked forgiveness, going away in real peace and radiance with a sense of love and gratitude. In an ordinary circumstance of life, this small child's intuition had grasped the

fact of sin and she had found that Christ could deliver her from the burning wrong within, giving instead joy and peace and love: and it had been by way of no horrid ordeal or puzzling sermon or curtain lecture. It is not surprising that children continued to come and see him until later they brought their own children, for he led them, not to himself, but to Christ and His blessing. He used to say that one ought to sit at the feet of a child to learn: "but most of us are too sophisticated and independent to learn from a child, so we fail to teach the child." On the evenings when he slipped into the nursery at prayer time there was no racing through the prayers in a bored way. A friend watching through the partly-opened nursery door once saw the two children kneeling up against his shoulder praying with him.

Older children regarded my father equally warmly. He used to write from his earliest days in Japan to nephews and nieces at school, telling them about his missionary work and encouraging them in their work and games, urging them to take their stand for Christ at school and to join its Christian Union and Bible study, adding out of his own experience: "I cannot tell you how much the Lord is our joy and salvation out here in Matsuye, making this the happiest time." Whenever he was in England, and almost up to the time of his death, he would make expeditions to have tea with some nephew or grandnephew or grandson at his school. I know how greatly one grandson enjoyed, not only his visit to Charterhouse, but also the correspondence that he kept up with him, as well as with his sister at her school. While he was at Wimbledon he had a visit from the sons of some American missionaries before they sailed to Africa: about five years later they came to England again on their way home, and the two boys, now aged about fifteen, asked if they could "go and see Mr. Buxton, because he was so kind to us before". So they

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came, and when they found that he was about to give a Bible reading they insisted on staying for that too.

As he was leaving his house one day for a convention, he turned back to two young people who were visiting his home, saying that he felt a great need of prayer. The three of them then knelt together in prayer, and as the couple made their way home they remarked upon the humility and gentleness of this spiritual giant who would even turn to such as them for prayer help. His contacts with the younger generation always encouraged them to realize the great value of the spiritual gifts they already possessed and to press on to even greater things. "And then he would take us off for a walk in the High Leigh woods, or play us at tennis. He was so wholesome and human." The fact that he obviously hated sin and yet did not give the atmosphere of being shocked when told some tragedy undoubtedly made him approachable. Of him, not only was it true that "Love thinketh no evil", but also that it does not surrender its right to pronounce righteous judgment at the proper time. A friend, deeply hurt by a false accusation, asked him if he too had heard the slander. "No," he immediately replied, "and if I had, I would not have believed it."

Throughout his life he had regular invitations to speak at the universities, and many undergraduates corresponded with him after they had gone down and were facing the problems of parish or missionary work. George Ingram, then an undergraduate, speaks of the lasting blessing of his visits to Cambridge in 1903. I think Noel Palmer would say that it was through the spiritual blessing which came to him when my father visited Cambridge (where Noel was stationed after the first World War) that he was equipped to re-start the Oxford Inter-Collegiate Christian Union when he returned to Oxford. In 1920 father was the speaker at the Cambridge Inter-Collegiate Christian

Union mission in Cambridge. Amongst those whose Christian life began at that time were two women undergraduates—the president and secretary of the Atheist Society. They became the first president and secretary of the Cambridge Women's Inter-Collegiate Christian Union, which was then formed by their energy. Both have since given long and efficient service, one in missionary education in India and the other in this country, each as a headmistress. John Eberstein, now head of the Faith Mission, writes of this time: "It was when Mr. Buxton came to Cambridge to conduct the C.I.C.C.U. mission that I met him first—just after I was converted. It was a tremendous help to me for it was the means of bringing me right out into a clear stand for the Lord, and I am glad I have had the opportunity of telling him this several times in the course of the years. In Toronto, and again when he was at our own Faith Mission Convention, I was greatly blessed by his ministry and thank God sincerely for him. He was a grand man—a Prince in Israel indeed."

Often these contacts led to a decision to serve God in the mission field. Miss Soal, who was for many years a missionary in Japan, says that she was led to Christ by her sister who herself, as a young woman, first trusted Christ when my father was at Stanwix in 1889. He revisited Stanwix in 1908 and 1913 and Miss Soal says that she clearly remembers his two sermons: "Days of heaven upon earth" and the other on the 6th chapter of Isaiah. These stirred her greatly and awakened her interest in Japan. Then in 1916, on her first evening in Japan, she found "his counsel and welcome and prayer a very precious benediction that will remain".

Perhaps the best pen picture of father's relationship to the younger generation in the first twenty-five years of their lives is given by two, whose ages differ by nearly twenty years, and so show that as father grew older he still

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retained this influence. Claude Pelly, his nephew, writes:

“My thoughts go back to many happy days in the past—visits to Easneye where he used to sit working in the library by the garden door, but was always ready to come out to play on the lawn with us children. And then those large Christmas parties when the cousins came over from Hunsdon Bury and High Leigh and filled the Easneye hall, and we had games which always ended with prayers taken by Uncle Bar (as he was called by so many). And when I was at Cambridge he was a frequent visitor who was always welcome and I remember one special evening at Aunt Ethel’s house in London on the night before I left for India to take up missionary work and the uncle came and led us in prayer. It has been a privilege to have such an uncle whose influence has meant a great deal to me.”

Sandy Bachelor Russell, his grandnephew, says:

“There are so many memories in one’s mind in which he is freshly remembered, starting at Widbury, and all his kindness to us when we were small boys: at Cambridge and then at Hoddesdon with his memorable Bible readings on Exodus; his lawn tennis with the hazard of the back wall and his astonishing agility in turning and taking the improbable chance; his enthusiasm as a wood cutter; and at Easneye much earlier in the draining of the lake and in securing the jack in it. What one feels is that the richness of life and one’s appreciation of it, as well as one’s understanding of the Bible, was so enormously enhanced by family elders such as he. They gave of their own deep understanding where so many were content to keep it for themselves.”

Of course my father therefore also touched this younger

generation again when they became parents. One parent, not a relation, writes:

"In 1945 Mary—our little girl—and I stayed for a fortnight in Wimbledon and we saw your father daily. We used to come up in the morning and pay him a little visit in his study. In his book on the Song of Solomon—which I love and read continually—he writes of Christians showing the love and joy and gentleness of Christ. Such is my memory of him at these morning visits. I suppose before then I had revered him from afar as the 'Mr. Buxton' of the J. E. B. platform, but somehow in those morning visits he drew me across a great gulf of shyness and awkwardness and reserve and he became the beloved 'Uncle Bar' as he loved us to call him: and I can never think of him as anything else. Sometimes he gave me a verse, saying: 'This was our verse for to-day,' and it came helpfully and with power. As St. Paul, he longed to present every man 'perfect in Christ Jesus,' and I do find that an incentive to holiness."

When our Lord was in the temple children called out to Him: "Hosanna to the Son of David"; and on another occasion as they gathered around Him, He said to those who would rebuke them: "Suffer the little children to come unto Me." Young men also came, such as the rich young ruler; and young women like Mary, who sat at His feet, and Martha; the parents with their children, the mother with her grown-up sons, the leaders of the nation came, Nicodemus a ruler of the Sanhedrin. Is it surprising, then, that the Spirit of Christ can make an ordinary man approachable to all and sundry? He evidently can do so. It is where His Spirit has not been free to operate that characteristics remain, which do not attract but repel. How far-reaching can be the answer to the prayer: "The grace of the Lord Jesus Christ be with you."

NOTES FROM B. F. B.'S BIBLE

Whether Paul, or Apollos, or Cephas . . . all are yours

1 COR. 3: 22

The ministries of all denominations are
mine. Gain from them all

Great faith

MATT. 8

Brings a hopeless case to the Lord	8: 6
wants nothing but a word from Him	8: 8
expects a radical and instantaneous result	3: 9
pleases the Lord	HEB. 11: 6
will see greater things	8: 10
is not disappointed	8: 11
	8: 13

Even where unbelief is rife, those who
believe can be healed

MARK 6: 5

"Be not deceived" with the idea that

sin will not bring its own fruit	GAL. 6: 7
all will get to heaven at last	1 COR. 6: 9
there is no after life	15: 12, 33

Disciples interposing between Christ and those whom He
would bless

MATT. 14: 15; 15: 23; 19: 13; 26: 8

The accuser of the brethren

It is the devil's work to speak of the faults of Christians

REV. 12: 10

The Scriptures are the voice of the Holy Spirit

ACTS 1: 16; 28: 25; 2 TIM. 3: 16; HEB. 3: 7; 2 PETER 1: 21

The Holy Spirit testifies to the Law	HEB. 9: 8
the Prophets	10: 15
the Psalms	3: 7

He who would be wise let him read Proverbs

He who would be holy let him read Psalms

I4

THE VICAR

TUNBRIDGE WELLS (1921-1935)

Your faith groweth exceedingly 2 THESS. 1: 3

Faith and love which is in Christ Jesus 2 TIM. 1: 13

The prayer of faith JAMES 5: 15

He may stablish your hearts unblameable in holiness before God
1 THESS. 3: 13

ON REACHING ENGLAND MY FATHER SETTLED FOR A time in Hoddesdon. The office of the Japan Evangelistic Band was brought to the town, and so he was able to do much work for Japan, both going about the country and supervising the work of the office, particularly in relation to the work on the field.

In January, 1921, he accepted the living of Holy Trinity Church, Tunbridge Wells, the parent church of the town, and he worked there for the next fourteen years. His cousin, Canon Hoare, had been greatly used of God many years before as vicar of this parish. Within a few days of his arrival father started a weekly Bible study in his house for the younger and educated people. After a hymn and prayer he would give them three-quarters of an hour of true Bible study, opening up one book after another. One girl said that these studies brought her into real assurance of salvation, and lit up the Bible as never before. This weekly Bible study was continued throughout his time in the parish.

Another thing that he did at once was to visit the clergy

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of every church and denomination in the town as well as the leaders of the Salvation Army and the Plymouth Brethren. A joint convention was soon arranged in his church, with, I believe, twenty-eight ministers on the platform, and a specially trained choir. This was the beginning of a drawing-together which spread throughout Tunbridge Wells, and resulted in an increase of love and fellowship among all Christians in that place.

On the Wednesday morning of the annual week of prayer, he held a united communion service in the church, inviting one of the Free Church ministers to preach and another to read the lesson. Later on he planned a regular "at home" in his house for clergy; they met for tea, and he would give a Bible reading. The Congregational minister, when he was ill, was truly touched to receive from my father an offer to take any of his services for him. A business man wrote to him: "Those outside the Church of England claim you with equal love and esteem, as a brother well beloved. You belong to us all, because we love and admire the wholehearted way that you represent our Lord Jesus Christ. You are an example in our midst and a help to us all." The fellowship that was created made it easy to arrange a great united mission for which plans were made to seat a thousand people, but soon the tent had to be enlarged to take fourteen hundred. In more than one of the great national emergencies between 1921-35 my father called an open-air prayer meeting on the Common, to which three or four thousand rallied; later there followed a great thanksgiving service for God's evident deliverance in trouble. His unifying of the Christian life in the town in its varied denominations was not to an outward social intercourse as an end in itself, but into the fellowship of living spiritual activity, to grow in grace together and to stand unitedly before God in the nation's need.

These more public results of his influence did not, however, cause him to fail to bring his understanding sympathy to the lonely and aged. Before the Sunday evening service he had half an hour of hymn singing in church for any who lived alone, old and young. Then he conceived the idea of turning the churchyard into a quiet garden where people could sit. Permission was received to move the gravestones to the wall, and then the whole was levelled and grassed, a rock garden was made, and rambler roses, daffodils and other flowers were planted with the help of the younger men and women of the congregation. The vicarage garden, also, was a constant delight to him and with the help of his competent and hard-working gardener, Hackett, he improved it greatly. Borders were restocked with new plants and shrubs, many overgrown trees cut down, making possible a sufficient lawn, including a tennis court, as a pleasant and suitable place to which people could be invited for garden parties, missionary talks and social fellowship. These functions were by no means limited to his own parishioners.

The prayer meeting was the keystone of the week's work and a good number came regularly. In these meetings prayer was not confined to the work of the parish, but went far afield according to the missionary concerns of the people who were present at the meeting and especially those members of the congregation who had been abroad. This became so important a matter that father had the names of the congregation's "own missionaries" painted on a board which people would see as they left the church and so be reminded to pray for them.

He was concerned over the minuteness of the official stipend of the vicar apart from the generous Easter offering: and so over the years he gradually collected a capital sum that would increase this.

Another avenue of service that he greatly enjoyed was

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the regular Scripture lessons in the schools. "He made them so interesting." "He seemed to love all the children and to have a word for each." "We always looked forward to his visits when I was in the school." "He used to sit at the piano and teach the children choruses, which they loved, so the Scripture period became one of joy and happiness and real teaching." "The children knew that he really shared their interests, for he would come to their sports and other functions and enter into it all." The headmistress, Miss Fitness, said that he always left an atmosphere behind him that influenced the whole school, teachers and pupils alike.

It is interesting to hear of the lasting value of his influence on one of the children, who was a schoolgirl when he first came to the town. She said that in her school she was taught all the modern theories of the Bible, only to hear the mistresses continually correcting their previous statements in order to conform to the published results of archaeology and other research. But over the fifteen years she never heard my father contradict one of his previous statements, and yet week by week he was teaching new lessons: the corrections that her school teachers had to make, she noted, always tended to corroborate what my father had taught. Then this person added: "Whether you were old or young, he was always dependable, sympathetic, and a peace-maker. The hymn 'Like a river glorious is God's perfect peace' summed him up, and resulted in his power to bind together the churches, and indeed the whole town. In fact, I had not realized it could be otherwise until after he had left, when a period of chopping-up followed."

Another, speaking of his love of music and hymns, said that the three hymns that seemed to be his favourites and typified his spirit were "Jesus lead me higher up the mountain", "I would commune with Thee, my God", and

My God, my Father, let me rest,
In the calm sun glow of Thy face,
Until Thy love in me expressed,
Draws others to Thy Throne of grace.

These years in my parents' lives were so different from the years before. Previously his ministry had involved moving from place to place, building up across Japan an effective body of Christians and workers in the Church of God. Now, between the ages of sixty-one and seventy-five, he was himself the pastor of one parish and he permeated it with his Bible teaching, his mature Christian personality and his far-seeing missionary vision. Parishioners spoke of him as "the apostle of love, who always brought the Presence of God with him". As he was not travelling, and as the family were now grown up and scattered, mother and he were consequently able to work in the closest partnership, which was the greatest joy to these two home-lovers who had sacrificed so much of this blessing in their lives. Someone described my mother at this time as "a mother in Israel", watching over father's health, sparing him from all unnecessary routine work, welcoming visitors and finding out the lonely. She and my father always kept the outer front door of the vicarage open to make all feel welcome to come in when they wished.

A loose-leaf book was kept of all the streets in the parish, with careful entries of the visits to the different houses and the names of those who lived in them, with their children. This made it possible to build up a fine band of helpers who would visit the homes, knowing the general situation in each, yet keeping confidential matters sacred. Often father would go down into the poorer districts taking his concertina; then he and his helpers would sing well-known hymns and visit the public houses. At Christmas a barrow full of presents for the children would accompany him and

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another, with quarter-hundredweights of coal in it, to ensure that all should have fires on Christmas Day. One year he was ill, and this street sent him a telegram, wishing him a very happy Christmas.

When he visited the sick his power of truly sharing their suffering and his prayer and reading of the Bible with them seemed to touch the whole personality of the sufferer, so that it bore its own fruit in the heart and spirit. He was wonderfully able to minister without producing tension or embarrassment. In tiny details, such as opening and closing the door, he was so completely quiet that he conveyed no sense of jar. All these points were the evidence of perfect understanding, and undoubtedly helped the patient instinctively to realize the sympathy and strength of Christ Himself in their sufferings.

My parents also would spend evenings in the houses of various parishioners, who would most generously invite fifteen or twenty friends to coffee and a short Bible study. These enormously increased the conscious oneness of all, for they extended beyond the personnel of his own church and denomination. Sometimes friends who had recently built or bought a house would ask him to come and dedicate it to the service of the Lord. On such occasions he would advise them not to invite a wide circle of friends, but the few who would enter into the service in true prayer and faith. One of these friends, Miss Whitty, tells me that ever since the dedication of her home she has felt a sacred responsibility to hold it for God's use, and that whoever comes or goes is sent of God to give or receive blessing from Him. Many have spoken to her of the savour of peace in her house, which she feels is a token of God's answer to that service of dedication. The house was exactly in the line of the "doodle-bugs", but they did not disturb that peace, even if, falling all round, they disturbed its tiles.

In 1931, when seventy-one years of age and while still

Vicar of Tunbridge Wells, my father went on a four-months' tour of Canada and the United States. His purpose was to visit the Japanese again, and also those many churches which were carrying the burden of Japan and the Japan Evangelistic Band by prayer and gift. He also took the opportunity of meeting the J. E. B. Council for North America in New York, and the Fulton Street Prayer Meeting, that great united focal point of all who are burdened for the evangelization of the world through the many missionary societies that God has raised up.

On one occasion, after a meeting, Dr. Winchester came up to him and said: "In 1890 I went out to China with your father, and we both gave Bible readings on board." To which my father replied: "But that was me!" "Oh! you look so young. I thought you must be a son." Many interesting people were met, such as Professor Coulton, the Dean of Toronto University, and his daughter. Unexpected incidents also occurred such as a telephone call from the Bishop on the day of the boat race, inviting him to dinner to meet forty past Cambridge men. He much enjoyed this and the many reminiscences and links that resulted from it. Truly the Lord makes His service full of colour and human delights and surprises.

During his tour he was surprised that, despite the deep snow which at times hindered traffic, the churches in which he preached and the conventions that he addressed were packed, one thousand five hundred being present on Easter Sunday. The Cathedral also had a large congregation.

In 1935 my father, aged seventy-five, decided to retire from Holy Trinity Church and free himself of its heavy duties, so that his strength might be conserved for continuing "the ministry of the Word" as long as possible. It would be unwise and indeed impossible to try to estimate the value of his fourteen years in Tunbridge Wells. One

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churchwarden's wife said that when she was thirteen, in 1912, she had heard him speak in Ireland, urging Christians to pray for a double portion of God's Spirit. This prayer she had begun to pray there and then, and she believed its full answer had come when she was eighteen. Now, twenty-three years later, as mother of four keen Christians, with two sons going to the mission field, the results of one message from God to one child could be seen in some perspective. Many more, doubtless, had some statement of Scripture illumined to them which had so moulded their dispositions and lives that they have greatly influenced others as a consequence. So the river of blessing flows deeper and farther afield, until its measure becomes immeasurable.

We do well to remember that all harvests result from seed that is sown. If in conversation and from platform we sow the incorruptible seed of the Word, we will see in the lives and spirits of men and women a harvest that will be spiritual, eternal and ever-extending in influence to the glory of the Lord Himself. Such seed my father sowed during his years in Tunbridge Wells.



FATHER

NOTES FROM B. F. B.'S BIBLE

Till I come

work	LUKE 19: 13
hold fast	REV. 2: 25
follow	JOHN 21: 22
remember	I COR. 17: 26

Being filled with the Holy Ghost enabled

Joseph —to rule an empire	GEN. 41: 38
Bezaleel—to work in brass	EXOD. 35: 31
Samson—to overcome the enemy	JUDGES 13-14
David —to be Christlike in suffering and rejection	I SAM. 16: 13
Matthew—to write	MATT. 9: 9
Paul —to preach	ACTS 9: 7; ROM. 1: 15

Christians are

Framed together	EPH. 2: 21
joined together	4: 16
builded together	2: 22
knit together	COL. 2: 2
followers together	PHIL. 3: 17
striving together	1: 27
caught up together	I THESS. 4: 17

The Gospel conquers in

Garrison Towns	—Philippi	ACTS 16
University Towns	—Athens	17
Business Towns	—Corinth	18
Heathen Temple Towns	—Ephesus	19

15

FRUIT IN OLD AGE

JAPAN (1937)

The Lord shall be thy confidence PROV. 3: 26

Strong in faith, giving glory to God ROM. 4: 20

Night and day praying exceedingly that we . . . might perfect that which is lacking in your faith I THESS. 3: 10

*When I have nothing in my hand wherewith to serve my King,
When Thy commandment finds me weak and wanting everything,
My soul upon Thy Greatness cast, shall rise divinely free,
Then will I serve with what Thou hast and give myself with Thee.*

(Author unknown—found written out by him among his papers.)

GOD HAS PROMISED TO HIS SERVANTS THAT THROUGHOUT their lives He will enable them to bear fruit. Spiritist mediums generally pass out of effective service before they are fifty, but those who are led by the Spirit of God need never look ahead anxiously to a time of barrenness but to a bringing forth fruit in old age. It is possible that my father's most far-reaching service was carried out when he was seventy-seven years old.

Early in 1937 he received invitations to return to Japan from three quite independent sources. At that time he wrote: "Japan, Japanese friends, and the Gospel in Japan are themes that have been very near my heart since we first went out there as C.M.S. missionaries in 1890; and I have had the joy of seeing many Japanese coming to Christ and some giving themselves wholeheartedly to the work of the Gospel. At the beginning of 1937, after having

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been twenty years in England, I had three independent pressing calls to return to Japan for six months. One was from the leader of the Japan Evangelistic Band, Mr. James Cuthbertson. Another was from the clergy and evangelists of the Church Missionary Society in Japan (both Japanese and foreign), who were assembled in conference to consider how to make their forthcoming Jubilee a time of real equipment spiritually for the dark days which already could be seen approaching. The third was from a group of Japanese churches that had no connection with any missionary society or denomination, and had been founded by Tsuge San, a man of great spiritual power, who had been led to Christ by Mr. Wilkes and had been trained in the J. E. B. Bible School. Each of these separate calls came pleading that Christians were longing for purity and power for themselves, in order that a general reviving by the work of the Holy Spirit might be seen both throughout the Church and Japan." The call from the C.M.S. was the more striking, as it was thirty-five years since father had served with the society. My brother Murray urged him to accept, pointing out that in a year or so he would be too old and circumstances might by then have so altered as to make a visit useless or impossible: a prophecy that proved true owing to the outbreak of war. "Doubtless you will have God's blessing greatly. Go and prosper." Alfred and Edith wired: "An ambassador has all the authority, resources and protection of his Sovereign."

So he went boldly forth, travelling via Canada as this gave him further opportunities to address the Japanese there. He spoke especially to those, among whom Mr. and Mrs. Harry were working, on the beautiful Fraser River, where their business was to catch salmon for canning. To him it was a real token that in an early meeting two Japanese trusted Christ, while some were present who had met him in Japan forty years before.

As his ship entered Kobe harbour he was welcomed by great crowds on the wharf, singing the old Japanese hymns. "How many are waiting for you", wrote Takeda San, "with great and joyous expectation that your messages may be once more heard and bring much blessing. But to see your presence will be the greatest blessing as we meet heart to heart, face to face, thirsting and longing; and craving for you that the Lord may help you." Arch-deacon Nagano had come from Manchuria, while Sawamura San, Dr. Saiki and a dozen J. E. B. missionaries were among the welcoming party. Some of these great leaders literally sat at his feet, lovingly going over old times. "Do you remember how we all thought that the baptism of the Holy Spirit was only for you, until Kawabe San received and we saw and knew it was for all." The affection of these grey-haired leaders of that day for their leader of earlier days was most moving.

The first conventions were crowded, and Mr. Cuthbertson wrote: "The whole occasion has filled me with a sense of the depth of the wisdom of God. This is an age of youth, but God's present messenger is a fully matured man of seventy-seven. The country is intoxicated with nationalism, Great Britain being a special target; but God has sent a foreigner, who is British. Men are clamouring for something new and startling, but God is giving the old and simple message, 'the same which we had heard from the beginning', that the way to power in character and service is by the cleansing of the precious blood of Christ and by the fire of the Holy Spirit. And so He has brought us back from the by-paths into which fanaticism had swept the nation with all the extremism that followed in its train. He has brought us back to the humility of seekers after blessing. Our gracious God!"

My father was going to the most modern of modern worlds, with its highly intellectual concepts and self-confi-

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dence and its demand for reason and practical action. He was going to the Japan that so soon was to sweep all before it in battle against the Western Powers. Would the old message from an old man, a foreigner, who for twenty years had been withdrawn from the rising tide of Japanese nationalism, be effective or even be heard except by a few survivors and admirers of the early 'nineties?

The stage was set: Elijah on Carmel and David before Goliath had revealed the wisdom and power of God. Once again, that the excellency of the power might be of God and not of man, God had set in battle array the weakness of a man, the foolishness of preaching and the offence of the Cross by which to deliver many from "the power of darkness" and to "translate them into the kingdom of His dear Son," "strengthening them with might by His Spirit".

On arrival at Kobe he visited the Bible School and the Sunrise Home in which were little girls who would have been sold to an evil life. They paraded to greet him and the seven smallest each held one letter of the word "Welcome".

The first convention was held at Arima, followed by nineteen others in different parts of the country. My father spoke, in all, one hundred and twenty-five times in one hundred and fifty-three days, much of this being during the extreme summer heat. He generally spoke by interpretation, Ojima San proving a wonderful and understanding interpreter, but the need for interpretation meant that the addresses lasted from fifty minutes to an hour. God gave him continually, however, the needed physical strength for this. And even in the first days at Arima he found his Japanese language coming back quickly, so that he was at least able to lead in prayer and take the more personal after-meetings in Japanese. Getting back into Japan and its life made him write: "I cannot tell

you how much I have enjoyed these days, seeing old friends and old sights and sounds."

The June Convention at Arima was intended chiefly for workers and all the missionaries of the Japan Evangelistic Band, a total of a hundred and fifty of them from all parts of Japan coming to it. Some of the leaders had gone ahead to Arima for three days of preparatory prayer and my father was struck by the solemn attention with which he was followed as he spoke from the text: "Whiter than snow." (Ps. 51: 7.) Indeed, this convention was remarkable for its periods of prayer which showed at times deep conviction, at others earnest desire, at others again jubilant thanksgiving or even a ripple of quiet laughter as the light and blessing of God streamed into someone's heart.

The Shioya Convention was held in the large hall of the Bible School, opening with four hundred people, but numbers soon increased to seven hundred, and Japanese came even from the extreme north of the country, eight hundred miles away. "The news had gone abroad," wrote Mr. Cuthbertson, "and hungry and thirsty souls flocked from all parts of Japan. What a consciousness of need there is just now in the land. Fearing lack of room we had forbidden our workers to come, but the place was crowded to capacity, and great blessing was given." In Osaka Bishop Naide invited him to speak to the Japanese clergy and evangelists, with the missionaries and other workers in his diocese. In Yonago he was met by a group of Christians, some of whom had not seen him for twenty—and two for nearly fifty—years. There were places to which he used to travel on foot or by *kuruma*; these were now easily reached by motor and at one of them, Hirose, he found Adachi San and his wife—a modern Aquila and Priscilla—still leading the services in the Japanese-style church which they had built so many years before.

At last they reached Matsuye of many memories.

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Father had spent there his first ten years as a pioneer missionary: there he had built his house (which had since been destroyed), and there he had built up the Church of God (which remains to this day). On the Sunday of this visit the Presbyterian and Holiness Churches cancelled their services so that everyone could attend the Church of England Service, during which my father preached, as St. Paul once had done in Ephesus, by asking the question: "Have ye received the Holy Ghost?" Mr. and Mrs. Hutchinson, the C.M.S. missionaries of that day in Matsuye, proved the kindest of hosts and Archdeacon Nagano had come over from Manchuria to help during this visit to his old parish. He was one of the very first men of business who had trusted Christ through my father's ministry and had been a loyal and faithful fellow worker, being at one time vicar of the church at Matsuye. In their early days in Matsuye my parents had set apart Mondays as a "Sabbath of rest" for the workers, during which the missionaries would often go for a picnic. When Monday came, on this visit to Matsuye, my father found that they were still keeping it free, so he proposed a picnic to Mount Daisen, as in the old days, and they had a very happy party.

In early July my father left Matsuye for the small country town of Yagi, where for four or five years two J.E.B. missionaries, Miss Rose Bazeley and Miss Gandier (now Mrs. Garrard) had, with Kishibe San, been carrying on an effective work for God. The weather was very warm with temperatures 89 degrees by day and 80-84 degrees at night. The meetings were held in a tent outside the town on the edge of a small lake. Numbers reached about a hundred and twenty, which would not be impressive in England, but it must be remembered that many of the Japanese came from lonely villages where they were the only Christians. On the Sunday morning my father spoke from 2 Corinthians 6: 16: "Ye are the temple of the living God."

Be separate	6:17
Cleanse yourselves	7: 1
Be enlarged	6: 13

To the solitary folk who came, this convention gave a vision of the ministry of the Gospel as being a far greater thing than they had realized and it impressed on them the value of meeting together for instruction and worship.

Accompanied as always by Mr. Cuthbertson, father moved on to Kashiwara where Dorothy Hoare, daughter of the late Bishop Hoare of Hong Kong, had for years been doing a splendid work. He stayed in the compound of the Japan Rescue Mission which had been broken into only a few days before by a band of ruffians trying to recapture a girl who had escaped from the licensed quarters. Arrangements had been made for him to give three Bible readings to about thirty students at the J.E.B. Bible School, but ninety turned up and they all followed with great attention, looking up the references in their Bibles, and later praying with real concern over the matter studied.

Father and Mr. Cuthbertson then travelled on over the Alps of Japan to Karuizawa—a journey which took them through mountains rising to ten thousand feet on either side and giving glorious views up the courses of great rivers with awe-inspiring waterfalls, caused by floods after the heavy rains. The house in which he stayed at Karuizawa had been his own property thirty years before, but in 1932 the J.E.B. had rebuilt it as a holiday home. He always had been interested in the garden and grounds and had planned their arrangement, so it was a joy to find the many maples and firs which he had planted had grown into magnificent trees. They gave a welcome shade, but they needed lopping and thinning, so on some afternoons during his stay the missionaries, men and women alike, set to work under his direction, with saw and axe, cutting branches and opening up vistas so that more light and air

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could stream into the house. Recollecting how much father used to enjoy working outdoors with all of us at home, I have a horrid suspicion that he looked on these eminent missionaries of world-wide repute as just another glorious youthful family party like ourselves at Widbury. Certainly Mr. Cuthbertson would not have found it hard to be a boy again in such company. As always, the children of the party were remembered and there was a special gathering for the children of the J.E.B. missionaries, with tea and games, followed by some singing and a talk by father.

While he was staying at Karuizawa he celebrated the fifty-first anniversary of his marriage and on that occasion he wrote to my mother:

“Surely goodness and mercy have followed us. What a gift God gave me fifty-one years ago! I do thank you for all your help and comfort, and for allowing the home to be broken up again and again for the Gospel’s sake. And how you have borne with me our sorrows, when our little girls were taken in 1888 and 1897, and when in the porch here we received the cable that George was missing. And what joy we have in seeing our children and children’s children used of God. May each shine more and more unto the perfect day. How mercifully, too, He has dealt with us in finances, in health and strength. This trip has been a sort of crowning blessing to my life, and I do thank you for denying yourself and consenting to my coming.”

He spent altogether about six weeks “based on” Karuizawa, going out to a few conventions in nearby towns and returning to the J.E.B. holiday home in between. In this way he was able to get to know the J.E.B. missionaries personally and this was a great joy to him. During his stay Maurice Garrard became engaged to Miss Gandier, a

splendid American missionary, and Tipton Williams to Miss Richardson.

Matsumoto was one of the towns visited from Karuizawa: a city with a population of about eighty thousand and said to be the exact geographical centre of Japan: the climate is very warm and the temperature rises to 90 degrees. The church, built in Japanese style with no seats but a beautiful *tatami* (Japanese: straw matting) on which everyone sits, is a fruit of Tsuge San's work. Tsuge San (one of the three who independently invited my father to make this visit to Japan) had been the instrument by which God had called into being about thirty churches, each independent and self-supporting; but as the years went by, in spite of their common origin, they had drifted apart. The Convention at Matsumoto, attended as it was by about seven hundred people, was therefore an instrument used by God to bring these scattered churches into a real unity and brotherhood. Mr. Cuthbertson wrote at this time: "Three or four of the leaders met us at the station. Then, to my surprise, as we got outside we found two hundred workers and Christians waiting. It greatly astonished the town that such a very enthusiastic welcome should be given to a foreigner; and has resulted in some beginning to take an interest in the Gospel. This group have an intense regard for their founder, Tsuge San; but here was one to whom Tsuge San was but a disciple: and it was deeply impressive to see the extreme earnestness and prayerfulness of the attention given by the congregation to the messages. The Pastor said all had been blessed even the children, one child being so thrilled that it brought its unsaved father. Thirty-five dedicated themselves to whole-time work if the Lord should open the way." My father spoke each evening of the convention, taking such great subjects as: "I will sanctify My great Name", from Ezekiel 36, which brought a deep conviction with a solemn after-

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meeting. The next evening he spoke on the "touch of fire" from Isaiah 6, and then on "There was a great rain" (1 Kings 18). The last night he made them look into the secrets of walking worthy of their calling, showing them from the 15th chapter of St. John what the Christian life in the Holy Spirit should be, for a sanctifying work of God in our hearts guarantees nothing of itself, but rather enables us to abide in Him, having made us confident in the Lord and willing to receive constantly from Him gifts that will result in a fruitful and Christlike life. My father wrote of this time:

"It has been a great convention and I believe will have far-reaching results. Members of the little churches that have been separated from each other were impressed with the need of fellowship with all who love the Lord. I believe that one result will be a great drawing together of those who know the Lord as Saviour."

During this convention Dr. Saiki and Mr. Cuthbertson felt how widespread would be the blessing throughout Japan if the groups that held the same message could compose their differences and meet in fellowship and co-operation. Plans were therefore made to gather the leaders of various movements together before my father left Japan, so that by spending time together in prayer a oneness of heart might be given that would perhaps lead to their working together in the evangelization of Japan. Some days were set apart chiefly for seeking God in prayer that He might revive the Church of God in Japan and pour out His gifts upon it. To the leaders themselves these days brought much personal heart searching.

Among the graces and mercies received by my father during this last tour were many charming—and often anonymous—tokens of love. He would find his railway ticket already bought for him, or his hotel bill paid. In

order that he might be comfortable at the Matsumoto Convention Dr. Saiki had brought up an arm-chair for him and had built an extra room on to the house for his comfort: his bed had also been lengthened by a foot, and a cook had been imported so that he could have European food.

Karuizawa is the happy holiday resort of missionaries of all societies working in Japan; so year by year a convention is held and well attended by many tired missionaries, starved of fellowship in their lonely spheres, though it must be added that there are others quite uninterested in spiritual realities. This year father spoke nine times during days which were described as "times of refreshing from the presence of the Lord". The subjects that he took make an interesting list, five being from the Old and four from the New Testament.

The preparation for Pentecost	(Acts 1)
No more Jacob, but Israel a Prince with God	(Gen. 32)
Entering the Holiest	(Heb. 10)
The Temple of God	(2 Cor. 6)
By My Spirit	(Zech. 4)
The touch of Fire	(Isaiah 6)
Pentecost	(Acts 2)
The Burning Bush	(Exod. 3)
The Dry Bones. Revival to His people	(Ezek. 37)

Earlier in this biography it is mentioned that though my father preached the richest truths that he saw in Scripture, yet he never seemed to go to extremes or give unbalanced doctrine. It was then suggested that this was because he preached from every part of Scripture and not just from a few "pet" passages. This can be demonstrated from the diary of this tour, for here are the Scriptures of some successive addresses: Is. 1: 18; Rev. 3: 18; Luke 12: 49; Ps. 23; Num. 21: 16; Ezek. 18; Gen. 32; Exod. 3; John 7: 38; Heb. 10; Luke 11: 13; 2 Kings 2: 9; 1 Pet. 1: 3-8;

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Acts 19: 2; 2 Cor. 6: 16; Ezek. 37; Is. 6; Ezek. 36; Lev. 4; Jer. 1; Gal. 4: 19; Ezek. 47; Is. 44: 3; Heb. 4: 1; Gen. 18; Josh. 1. I need go no further to tempt others to seek such understanding of the Bible that they may be able to preach Christ from anywhere in the Scriptures, illustrating and expounding with simplicity and clarity the deepest things of God and the full measure of His salvation.

Some of the letters that my father received during the earlier days of his return to Japan give a striking example of the far-reaching influence of God's word in the life and work of an individual and in his family. Oye San wrote to him:

"Now that you are visiting Yonago and Matsuye I am praying for you. I cannot but recall the by-gone days when you were there, shepherding us. It is almost forty years ago, yet my memory is fresh. Mori San and I visited you and you opened Isaiah 50: 10: 'Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the LORD and stay upon his God.' You quietly told us how to trust God in dark hours. Your words always remain in my heart and have often been my help. I never forget the time that I proposed to resign from being Churchwarden owing to my impatience and made you sorry. But how kindly you persuaded me with patience. And then you made our church prosper, by sending Takeda San to Yonago. You then instructed me about the baptisms of my children; advising me to wait until according to their faith they came: and God mercifully dealt with them and they remain in His grace.

These things I remember, and my heart is melted."

Another letter shows how, as often happened during this last tour, a missionary himself laid hold on the clear

promise of God: "You brought the Lord very near to us when you stayed in our home, and we feel refreshed and expectant. Your book has been most helpful in leading me to the blessing of sanctification. God gave me, at the united prayer meeting in the Salvation Army Barracks, the promise: 'Ye shall be baptized with the Holy Ghost not many days hence', and I am claiming its fulfilment." The message that was proclaimed and the exposition of it that was written, together with the life that was being lived in accordance with it, had all been used of God.

I have wondered, fearing misunderstanding, whether to mention one more instrument that God used, but as it reminds us seriously of the way that a face can tell the world about the life that lies behind it, I have decided to quote a letter from a missionary to my mother. It shows how God's work in us can be revealed in our faces and expressions; and that this, unknown to us, is evidence to others that God can do in men and women what He says. The letter runs: "To some, Mr. Buxton is a tradition whose name they have heard for years and whose books they have read. For weeks they have expectantly waited for him. Mr. Buxton said rather sadly to me: 'I felt they came more to see me than to get God's blessing.' But I do not think that he realizes at all what a message his face is. More than one Japanese has remarked on the inspiration and help that it was to see that beautiful face—the face of a man who lives in the presence of God and in communion with Him." Such a testimony is not dependent on a man's "good looks" but is evidence in his mortal body of a spirit and disposition imparted, matured and continually vitalized by God. Let us covet such a face. No physical attentions will give features that draw others to seek the blessing of God, but "looking unto Him" and walking in His way may do so.

The stay at Karuizawa had proved a refreshment during the heavy exertions of this tour: there had been times

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of earnest seeking for God and for a fresh work of His grace. Some days had been set apart chiefly for prayer, seeking for revival in the Church of Christ and the spiritual equipment of men and women for the task.

And then my father went back, via the mountain railway from Kobe to Arima, for a further series of meetings. On his arrival at 11.15 p.m. he found some of the leaders waiting for him to carry up his luggage, and he gives an amusing account of the steep three hundred feet ascent each day to the Assembly Hall—one Japanese carrying a chair for him to sit on by the way, another linked to his arm, while a third pushed from behind. In the Assembly Hall were gathered six hundred Christians from many churches and denominations within a radius of three hundred miles, and my father was specially burdened to speak to them about prayer and effective power. He built up his teaching in three talks: the need and way of receiving a double portion of the Master's Spirit (speaking of Elisha, 2 Kings 2); the prayer of faith, offered for God's glory alone, which leads to the destruction of corrupt forces and to the coming of "an abundance of rain" on the parched land (speaking of Elijah on Carmel, 1 Kings 18); and finally on prayer according to the Word of God because of which the Holy Spirit raises up "an exceeding great army" out of a valley of dry bones (Ezekiel 37).

For the next few days my father was glad to stay in the Sunrise Home in Akashi, where Miss Webster Smith and Miss Soal had done such splendid work in rescuing small children from being sold to houses of shame, and giving them a home and the love and teaching of Christ. A virile little church had been built up there, two hundred and fifty from the district coming in to the meetings, which had been well prepared with prayer.

His next visit was to Okayama, a town of one hundred and thirty-five thousand on the inland sea, at which in

1891 the railway had ended so that when my parents used to travel to Matsuye they had had to continue by *kuruma* for three days over the mountains. Near the town is the splendid orphanage run by Ishii San. Sato San organized the meetings, an able Christlike evangelist and leader, whose father had been converted in 1895 at an open-air meeting that my father and others were taking in the small mountain town of Mitaya. On the first day the Okayama Church seemed full with about a hundred and seventy Japanese, but numbers soon rose to two hundred and thirty, despite some hint from the police that a crowd would be frowned upon owing to the situation in the war with China. A striking number of young wives were present which is unusual in the East, and some Salvation Army officers, with pastors and lay-Christians from other churches. A tremendous hurricane descended on them, with torrential rain; and the hotel—a ramshackle building but famous as being the first temperance hotel in Japan—seemed as if it would collapse around father's room. Along the coast tremendous damage was done and many lives were lost. The Sunrise Home, which father had just left, became irreparably damaged. Mercifully none in it were hurt, the little tots moving about quietly, while they asked the Lord Jesus to look after them.

Towards the end of the last meeting, a solemn one, the light failed, but father continued his address with the aid of a pocket torch; some truly opened their hearts to Him who baptizes with the Holy Ghost.

In mid-September father went down to the southernmost island of Kyūshū, where Bishop and Mrs. Mann welcomed him to their annual gathering of clergy, pastors, evangelists and Bible women, about seventy-five in all. The journey of over twelve hours was made along the northern shore of the inland sea, with beautiful scenery, rocky bays and the sea dotted with islands covered with

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pine-trees. Back again in Osaka he was asked to address a meeting of evangelists, and had expected fifteen or twenty, but an hundred and twenty were there. He spoke to them on the secret of continually hearing God's Voice, unfolding his theme from the story of Jeremiah, which records over fifty occasions on which the Lord spoke to him. Even while he was speaking one and another came out to the communion rails of their own volition, seeking the Lord. In the evening the church was packed with six hundred and more.

On the first Sunday in October he spoke in the Kobe Mission Hall. From this hall at regular intervals the stream of new converts that had been won night after night were moved as a body to a new area, there to form a church and witness elsewhere in Kobe. Although this had happened three years before, yet on this Sunday morning two hundred further new converts were present, mostly plucked during this period from the corruption of that street of brothels and theatres; some, indeed, from intended suicide.

His next Sunday was in Kyoto, where a thousand attended the morning service in the great auditorium of the Doshisha Christian University.

Later that month (as Dr. Saiki and Mr. Cuthbertson had hoped) fifteen of the spiritual leaders in Japan from various organizations met for prayer and discussion concerning future work in Japan. My father spoke to them on such passages as: "They shall be one, that the world may know that Thou hast sent Me", and on Psalm 133. Earnest prayer for the spread of the work of God in Japan and loving fellowship characterized the conference.

One of his last conventions was in the large Kobe Methodist Church, whose galleries had not been used for years. The caretaker had to run ahead of the people dusting these seats to give room for all! An S.P.G. missionary

brought all his Bible class, with Bibles and note-books, that they might miss nothing.

The head of the Salvation Army, Commissioner Yamamuro, invited my father to speak to all his two hundred officers, assembled in conference. He reminded father that it was through him that at various times from his student days onwards he had received the blessing of the Lord, and finished up by telling how it was in Akayama, our home in Matsuye, that he first saw the *War Cry*, and through father was introduced to the Salvation Army in Japan, in which he had served ever since. Such a morning with these two hundred Salvation Army officers was exactly what my father loved, and in which, by God's grace, he excelled. He spoke from Ezekiel on how God makes a worker and uses him to bring souls to the Lord.

It seemed as if in these final days of his visit the Holy Spirit was being especially outpoured. Everywhere he went the buildings were packed out. After a Sunday service in which he spoke from 1 John 2: 27 and 3: 2, on the anointing of the Holy Spirit and the coming of the Lord, he was told the congregation left "filled with joy and dancing" as in Psalm 30.

The last convention was in Tokyo. There were present some Japanese of the early Matsuye days, now leaders in various spheres, including Sasao San, Mitani San, Akiyama San and Mimaki San, who had undertaken the organisation of the meetings. So I quote Mimaki San's account of these meetings to give the picture as seen through the eyes of the Japanese, who bore the responsibility of the convention.

For a long time we have been praying and waiting for the Tokyo meetings, and I want to tell you how wonderfully these prayers have been answered. When news first came that Mr. Buxton was expected to visit Japan in May, and at the end of his visit he would come to Tokyo for special

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meetings, we were filled with joy; but, at the same time, we felt a heavy burden. By September, conditions had become difficult, owing to the war with China, and it seemed doubtful whether large meetings would be allowed in Tokyo. Several brethren made this a special matter for prayer, and faith was given in the promises of Isaiah 44: 3 and 1 Kings 18: 41. So we were enabled to stand hopefully by faith. But conditions continued to grow steadily worse, and we felt we could not expect many to attend.

From the first a General Convention had been included in Mr. Buxton's Tokyo programme, but we particularly desired that there should also be a special meeting for workers. This was arranged for his first evening, the 20th of October. Great unity and power were evident, as Mr. Buxton gave a message on heart purity. Many workers met who had not had an opportunity of seeing each other for a long time. Over six hundred attended, including several lay Christians. It is a long time since such a meeting drew so great an audience, and we may call this the starting-point of the Convention.

The actual Convention commenced on the following evening. The great hunger of the people was apparent from the first, and we were filled with joy and amazement as no less than eleven hundred people gathered. We feared that Mr. Buxton would be tired, but he seemed to have received a fresh anointing, as also had Ojima San, his interpreter. It was a strength to our faith that the promise we had received (Isaiah 44: 3) was the text of Mr. Buxton's address: "Floods upon the dry ground." There was an eager response from the audience. Seen from the platform, it was a beautiful and unique sight. The place chosen for the meetings was quiet and rather out of the way, but in spite of this, twelve hundred people came on the second night, and there was an increase not only of the numbers, but in the work of the Holy Spirit, the message reaching each individual heart. On the third night there was a little rain (this was the only rain during any of Mr. Buxton's Tokyo meetings, in spite of the fact that this autumn has been unsettled), but the numbers

continued to increase, and the church officers feared the building would collapse if any more crowded in. They came from all over the city and also from the surrounding districts.

The last meeting of the General Convention was held on Sunday afternoon (24th). Special preparations were made to accommodate as many as possible and the audience was estimated at between fourteen and fifteen hundred. People stood everywhere and sat on window-sills, on the platform and in adjacent rooms, even Members of the Cabinet were present (and failed to find a seat). The Fire of God, which had begun to fall at the previous evening's meeting, continued to fall, and there was a great outpouring of the Holy Spirit. Speaker, interpreter, and audience alike were hidden by the glorious, burning, living Presence, which no one will be able to forget. Our prayers were answered above all we had asked or thought, and floods were indeed poured out.

We felt that God had remembered Tokyo—yes, and Japan—even at such a time, overcoming such unfavourable conditions. This gave us the sure conviction that revival was coming. I know more than forty years of Mr. Buxton's service in Japan, but I never saw such power manifested. Surely, God sent him to Japan for this special work. We cannot express our sense of encouragement, our hearts are full of praise. The prayers of those in other lands, who have been upholding him, have been abundantly answered, and we asked them to praise the Lord with us.

The next day, some who had been helped and taught by Mr. Buxton in old Matsuye and Kobe days, together with Mr. Takeda's eldest son, Mr. Mitani's daughter, Mr. Fujimura's eldest son, Mr. Braithwaite's son, Burnham, and my eldest son, gathered as children and grandchildren around Mr. Buxton for a time of united fellowship. During his stay in Tokyo, old friends visited Mr. Buxton till he had no leisure to rest, but these personal interviews were very precious to those who had them.

Such, then, were Mimaki San's observations of those days in Tokyo.

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Before his tour was over my father had two unexpected social engagements. The Under-Secretary for Foreign Affairs and his wife held an official At Home in the Residence to meet my father, the Foreign Minister and other government officials and Christian leaders being present. They told him that the reception was arranged by the government to thank him for his service to Japan in coming at this time, and for all that his life work had meant. My father could not but thank God that even in this day, when Great Britain—and foreigners in general—were far from *persona grata*, the power of the Gospel to bring blessing was acknowledged. As one wrote: "At this very time when the papers write of England being *tsumetai* (cold, distant), our Lord has sent His love by His own British ambassador. That impression will live right on."

Then a number of old Japanese friends, nearly forty in all, invited him to lunch at a most beautiful Tokyo restaurant, full of exquisite carvings and paintings in Japanese style, and a magnificent Japanese garden, in which was a pond full of golden carp. Here they met, and before luncheon Takeda San, as a friend of early Matsuye days and the willing mouthpiece of them all, spoke of the work of God over the past with far-reaching instances of the Lord's power and grace; after which father gave them a farewell commission, and they prayed together.

One or two letters from the Japanese are moving to read. The aged Horiuchi San wrote:

"I was much comforted and strengthened by your visit and tasted God's lovingkindness and care to me afresh. I am very glad to learn God has visited Japan again and poured out His Spirit. He will continue the work He began this time and perform it till His day. Oh, how God loves Japan, in sending you before and this time again. Praise and thanks be to Him for ever.

"I thank you very much indeed for your training me. I thank you heartily for your love, kindness and care to me during these forty years. It is a great privilege that I was granted to be trained by you. I have come to know His full salvation and the Lord Himself. Oh, how God loves me. Praise and thanks be to Him for ever.

"Also forgive all my shortcomings and failures in the past. God already has forgiven me and visited me in His fullness. So you too please. He spoke to me: 'Thou art mine.' 'Precious in My sight.' 'Honourable', 'Loved', 'My witness.' 'My Servant whom I have chosen' (Is. 43: 1,4,10). Glory and praise be to Him for ever.

"We long for His appearance and a new heaven and earth, and pray to see His revival in all the land. We pray God may be with you in your journey and in your home. 'The Eternal God is thy refuge.' 'Let them that love Him be as the sun when he goeth forth in his might' (Judges 5: 31). Please give our love to Mrs. Buxton and Mr. Murray, Alfred, Godfrey and Miss Rachel.

"Yours in Him,

"B. HORIUCHI."

And so the time came for him to leave. A couple of hundred people came to the wharf, many from distant places: and many came on to the ship, in the lounge of which father gave a farewell exhortation and prayer. As the ship moved off these Japanese stood singing the songs of Zion and waving, to the amazement of officers and passengers that Japanese should give an Englishman such a send-off. But they did not know the reality of "Where there is neither Jew nor Greek" but all are in fact "one in Christ Jesus". Tokens of kindness and loving thought abounded. Mr. and Mrs. Cuthbertson, though the field

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directors, had quietly slipped in to father's room and packed his things. On board he found also that they had unpacked them and put them ready in the drawers of the cabin. It was our Lord who gave us the example, for He came not to be ministered unto but to minister, and it was He who "took a towel and girded Himself"; and Ephroditus followed His example by ministering to the wants of St. Paul, that greatest of missionaries. And so on this occasion a savour of Christ had been shed abroad throughout the cabin by this simple act of love.

A few days before he left, my father took the marriage service of Maurice Garrard and Miss Gandier, and then of Tipton Williams and Miss Richardson. Surely these unions might have been as symbols of the tour, in which the spiritual and practical love of Christ had led to a new family unity of spirit and service throughout much of the Church of God and its leadership in Japan.

While crossing Canada he preached once or twice: and then on the journey and after his arrival home he took the opportunity of writing to the churches and pastors to whom he had spoken in Japan to thank them for their many kindnesses and to consolidate the ministry just fulfilled, following the practice of St. Paul whose New Testament epistles to the Churches were written with just such a purpose after St. Paul had visited them. The value of such letters in these days is evidenced by the replies that came to my father. Mijaka San of Matsumoto wrote: "After six months' absence from home and a long voyage you needed rest, but your love for us in Christ has made you write to Japan letter after letter, which has encouraged us, just as the Epistles in the Bible. Your few days' stay in our church has made the atmosphere around us clear and sweet, which endears me to preach the Lord here and gives me hope. Your last visit surely has been a kind of revival among us. I think now that, if you had not come to Japan,

the spiritual world of Japan would have broken down."

Murai San wrote:

"I trust and feel grateful that you 'abide under the shadow of the Almighty'. When I think about your great footprint in the Japanese spiritual world and the record which was achieved in my soul, the love of you really overwhelms me with gratitude. For the period of two months, since I bade you farewell at Yokohama's pier, you are ever in my mind and are being prayed the Lord's blessing.

"I had thought that Christian perfection was impossible on the earth until I saw you. I did not know that the Lord was able to be glorified thus high in the home, though I was bred in a Christian family. But now I feel that the Spirit of God dwells incessantly in me and my family. The Holy Ghost also is a witness to me; the very 'happy man' of Psalm 1: 1-3 (as you wrote me from Suma) is the whole personality, which exercises mastery over me.

"I have for years been given guidance on the Second Advent of Christ by Sekitaro Mimaki San, and yet the wait for the Lord's Return was less natural, instinctive and automatic than to-day. Now I am impatient for Him. The heavy pressure of the times drives me. Your address on the Second Advent and Sanctification in the Shibuya Dendokan did very much inspire me.

"I make a speciality of Chinese classics in the Tokyo and Imperial University, for perhaps the Lord will send me as an evangelist to China.

" 'My soul followeth hard after Thee' (Ps. 63: 8) has been the greatest help to me. Henceforth I progress in prayer along the model of this text 'till He come'. I desire to rush 'from strength to strength', 'from glory to glory', and to reach His perfection.

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"I have felt Matt. 5: 48 as a load on my mind: 'Perfect, even as your heavenly Father is perfect.' I have had faith to be wholly sanctified since your instruction and have walked according to 2 Cor. 7: 1: 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Thus I have gained by His grace more triumph than I deserved. But this text is difficult. So far, as Christ orders it, it cannot be impossible. How shall I do in order to be perfect as heavenly Father, morally and intellectually, etc.? How does this perfection bear on 'perfecting holiness' (2 Cor. 7: 1)? Will you kindly tell me how to do in these points.

"I, who have been led to 'Heavenly Places', am the happiest man. The booklet bearing that name which you wrote and gave me was translated into Japanese by my unskilful pen. I think that these books have the deep spiritual relish. Please teach me the name of good books and their publishers.

"My father and mother and sister beg me to be remembered to you. If you can find time to spare, please oblige our family with your kind prayer.

"Yours affectionately,

"NAGAMARA MURAI."

I quote that letter fully because it is valuable to notice that no sense of finality had come through claiming and receiving the promise of God to sanctify wholly. Rather, having received a purifying of his heart and will and affections, he was brought to the stretch to mature and go on into the fullness of God's perfection, and was waiting now with love and longing for the coming of the Lord. A man may be perfect physically but must always be maturing to be perfect as an older man. And this going on to

perfection is the teaching of Scripture to all whom the Lord makes "unblameable in heart" before God, and then sanctifies wholly "body, soul and spirit".

Returning to these letters from Japanese, there is in a long letter from his interpreter, Ojima San, the same spirit of turning a situation to prayer and profit. Ojima San wrote:

"I have interpreted in my life for forty foreigners. Mr. J. B. Thornton was the first, when I was twenty-three and God dealt thoroughly with me in one of his meetings. Then I had five months with Mr. Charles Inwood, which changed my ministry a bit. Now the Lord has allowed me the ministry of interpretation for you, though not without much trembling and fearing. I believe you understand what it meant to me during and after the ministry—the rare and precious experience which is not easy to get. Often the last day I felt so lonely that it drove me to prayer. I wondered why, for I should have rejoiced that the ministry was fulfilled. Was it because our separation was nearer and our happy work had come to an end? But in the twilight God gave me faith, as I prayed, that the Holy Spirit stays just the same. Amen, Hallelujah. I cried: '*Shinjimasu. Shinjimasu*' (I believe. I believe), and my countenance was no more sad.

"Since then I have been busy in ten series of meetings beside writing *The Gospel Newspaper* and the *Scripture Union Notes*, and teaching in the Bible School. At Najoya, as the pastor of the church and Kujimura San and I prayed and talked, the Scriptures continued to be opened. We saw newly 'the river of God' full of water. A river will break forth in the wilderness. It was a living message for me to give. I spoke on Isaiah 44: 3. I do not mean, you understand, merely to imitate you, and what you spoke. No, how can I do so?"

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Thus to the Japanese, who were blessed during this tour of 1937, the aftermath was not one of merely recollected joys and blessings, but of pressing on into the riches that are in Christ Jesus and of pressing out with renewed prayer and fresh vigour to the great work that still waited to be done in Japan.

NOTES FROM B. F. B.'S BIBLE

A man full of the Holy Ghost may be imprisoned in Patmos and yet see the New Jerusalem descending out of heaven. (Rev. 2.)

Troublous Times

When a nation loses the Bible, the door is open to all disorder.

When it recovers the Bible, there will follow a revival of all good things.

2 KINGS 21 and 22

When Passing Through Trials

Know you are hidden in God	PSALM 57: 1	PSALM 142: 5
Expect help from God	57: 2, 3	142: 7
Desire God to be exalted	57: 5	
Fix your heart on God	57: 7	
Praise God	57: 7, 9	142: 7

Psalms 57 and 142 were probably written in the cave of Adullam.

A man at rest has

a spirit of praise	PSALM 95: 1
a love of prayer	2
a sight of God's glory	3
and of His present power	4
and of His creative power	5
a spirit of worship	6
a sense of covenant relationship	7

Even after backsliding

it is easy to imitate one's past life, so that others see no change. But it is not true metal

2 CHRON. 12: 10

God "for brass brings gold", the reality for the imitation

ISAIAH 60: 17

Christians, after death, have

REV. 6: 9-11

visibility	location
vigorous powers of utterance	power to pray
accurate knowledge of things on earth	fellowship
special clothing (character Rev. 19: 8)	rest and hope.

I6

THE APOSTLE OF LOVE

WIMBLEDON (1936-1946)

The word of God which effectually worketh also in you that believe

I THESS. 2: 13

Ministers by whom ye believed

I COR. 3: 5

A man full of faith and of the Holy Ghost

ACTS 6: 5

Unto you therefore which believe He is precious

I PETER 2: 7

"It was not however the quietude of a lazy inaction but the quietude of an inward acquiescence; not a quietude which feels nothing and does nothing but that higher and divine quietude which exists by feeling and acting in the time and degree of God's appointment and God's will."

T. C. Upham, of Catherine of Genoa.

MOSES, WHEN HE WAS OLD, SAID: "I CAN NO MORE GO out or come in," but the record in the Word of God adds: "His eye was not dim, nor his natural force abated." To my father also came the day when he withdrew from the kind of work which needed continual routine administration or constant travel, but his eye did not become dim to fresh insight into the Scriptures, nor did his spiritual force abate. To speak at a conference here and there, or in the week-end services of a parish was a joy to him, but the outstanding mark of his last years was the personal influence which he exerted over the many people who consistently sought his company. His daughter-in-law, Edith, wrote: "How good it is that we still have you as a shelter

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between us and the outer world." Another, to whom he wrote on the occasion of her marriage, replied: "It was you who brought me into the presence of God and helped me give myself to Him. I still have the Bible that you gave me on that day. It is now much thumbed and rebound, a very dear possession." Another again, after hearing him preach at a Sunday evening service, wrote: "Every single person whom I have met since Sunday has testified to blessing received, for the message was finding an entrance into hearts, as it was given out from God."

During 1936 my parents had settled in Wimbledon, where they already had many friends. Father enjoyed lecturing for my sister-in-law, Mrs. Howard Hooker, at Ridgeland's Bible College, and was glad to feel that in some little way he could stand by her in the years that followed the loss of her husband. Each week he came over to us and took two successive periods at the Missionary Training Colony, where men were being trained as pioneer missionaries who would take the Gospel where it had never been proclaimed. Chapter by chapter he would expound some book of the Bible or in another series the *Pilgrim's Progress*. In his early days in Japan father learnt to value the *Pilgrim's Progress* because it gives, in story form, a mosaic of the various doctrines of Scripture, illustrating how each part of revealed Truth fits into the life and progress of the Christian. These pioneer missionaries found that, among the wild tribes of the Congo or the Amazon or the forests of Brazil, it was also ideally useful. Again and again these lectures are still mentioned by the men, now working in pioneer mission fields among the primitive tribes of the earth.

The immense value of the Bible studies that he gave to these prospective missionaries was due to the fact that he kept very close to the text itself, so that all the time the message was slipping through the conscious mind to do its

work in the heart and spirit; and as these lectures were given much as he would give them on the mission field, they were full of incidental but most valuable indirect example of how to teach Christian truth to those of other lands and creeds. But this was not all. One member of the Colony wrote of the impression made by father's humility and consideration. Another noted the beauty of his great hands and the sense of reverence and care which they conveyed as they turned the pages of his Bible from one place to another, never in any way crumpling or soiling the page. Another remembered chiefly his prayers, so deep in their desire and so founded on confidence in the grace and power of God Himself. While another remarked how sometimes, towards the end of a session, when God had been specially present, he would close early, not taking up the allotted time nor all the passage for study, so that the hearers might get away quietly with the Lord. A lesser teacher might have hurried on to make sure that they should not miss some cunning point that he had contrapted; but father was only concerned that God should work out His eternal purposes in them.

Largeness of outlook and singleness of purpose pervaded his whole personality, his body, his attitude to God, his reading of Scripture, his expectation from God for each one, his all-round confidence in Christ and His promises, his lack of pettiness in dealing with differences of opinion, execution and temperament. One cannot help feeling that his continual study of the Scriptures gave him so complete an understanding of God's "point of view" that his very nature was enlarged. Even so staff officers, who are in continual touch with their commander-in-chief, can view the whole campaign with his eyes and bring to junior commanders the wider outlook that helps them set a true value on the matters before them. In the spiritual realm my father brought a similar largeness of perspective and

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judgment to bear on persons and things, which was all the more reassuring to those concerned, as it was the imprint of a life lived under the rule of God Himself.

This wise, balanced judgment showed itself when in 1939 came the war which eventually found us locked in desperate struggle against Japan. How easily could such a circumstance have caused an uncertainty of spirit to arise in one who had served Christ with all his might both in Great Britain and in Japan! But, since he looked at everything from God's viewpoint, no such bewilderment could be discerned in him. He knew from his study of the Bible that unconverted men in high positions (who appear to control the destinies of nations) may be themselves a prey to Satanic influences and that the result of these influences will be wars. There is no doubt that during this terrible international calamity he continually made intercession to the "King of Kings and Lord of Lords". Since for all Christians, British or Japanese, his constant concern would be that they should walk with God in spite of evil circumstance, it may be that one answer to his prayers is found in the accounts from our prisoners of war from the Far East. Some of these maintain that when their guards included a Japanese Christian they received treatment very different from the usual brutality. Another answer to his prayers was doubtless the courageous testimony of Christians in Japan throughout the war.

Other deep waters were to flow over him. Murray and Alfred were killed by the same bomb one night in October, 1940; later Lionel, Alfred's son, died of wounds received while leading a company of Coldstream Guards in Italy. A little later Muriel, Murray's widow, died suddenly, having caught a chill when speaking at a women's meeting; and father's sister, Effie, and her husband, Tom Lancaster, died within three weeks of each other. During this time he was sharing in a most definite way the losses

sustained by loved ones, of his great-nephews Charles and George Barclay, Joe Buxton, and also Sam Buxton, and many others who were killed in action. I think their widows must have felt that he shared the cost with them, as though they had been his own daughters or daughters-in-law; for father had a greater capacity for sympathy in its true sense of "suffering with the sufferer" than any man I know. I myself experienced the power and understanding of his sympathy when I was severely wounded in 1917. He was brought to France, as it was not expected that I could live. When tremendous spasms of pain came, his great hand would silently slip into mine and give me something to grip. No word would pass—he understood I had no strength to give in replying to such a word of sympathy. His prayers and presence were used of God to bring me through. I can understand from experience the meaning of "the comfort of the Holy Ghost", for he brought comfort and rest to my spirit, and strengthened me with his strength in my weakness.

One friend, whose husband was reported killed (but two and a half years later was found to be a prisoner) wrote: "Your life and presence has meant a revelation and a truer conception of the Fatherhood of God. I think that, until the little time we spent together the other day, when I was so very distressed, I may subconsciously have had rather a fear of God Himself and thought of Him more as censorious and stern and fault-finding; while of Jesus, the approachable and loving Person of the Godhead. But in your fatherliness, He showed me Himself in a way that no words or sermons could ever have done, and I have never lost that sense of His benevolence and compassion. May I not be 'as those that turn aside by the flocks of His companions' (Song of Solomon). I do want Him, His best, His fullness and nothing less. Yet I am so utterly unworthy and so unable to sustain desire or determination to seek

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myself. I have told Him that I simply cannot go on without what He means by these promises. Having mentally appreciated the Truth, I wait for Him to do it."

How did these sorrows affect my father's attitude towards others who were not in distress? He received them just as he always would have done, evidently delighted at their visit and keenly interested in their doings. A very young and cheerful hospital nurse wrote at this time: "The Lord seems to trust you with sorrow upon sorrow, and yet you appear more wonderful every time we see you. You are indeed a father in the faith to us all and how we love to come round and see you. It is such fun. You must get tired of all of us visiting you like this, but we cannot help it because you have won our love and admiration."

My parents had indeed been entrusted with sorrow, that out of its furnace a savour of Christ might go forth. They had lost two infant daughters, their son George in the first war, and now Murray, Alfred, Lionel and Muriel. Murray had been the ideal eldest son, bearing the burdens of us all. He had served in Japan with the parents as a missionary; and, having been severely wounded in the first World War and thus been unable to return to the foreign field, he had entered business. All his business anxieties and successes he shared with father, often telling him of a clear promise of God from Scripture, on which he had gone forward to a new endeavour. This rock, a buttress for my father's old age, was now gone. As for Alfred, he had been a prince of pioneer missionaries and of peacemakers, a visionary for God, who always got his vision into a blueprint and the blueprint into an accomplished fact. He undoubtedly gave father the greatest spiritual fellowship of us all, filling his horizon with plans for the extension of Christ's Kingdom, which prevented father ever feeling "retired" as he followed them in detail and prayed earnestly for their fulfilment, "watching thereunto".

These grievous permissions of God nevertheless proved that the Salvation of God is indeed all that Scripture says. It does indeed make a man "constant, unmovable, always abounding in the work of the Lord". It does make, and keep, him balanced and controlled and interested in others. It makes him Christlike—not in anaemic stained-glass window style but as a strong man of God—upright, righteous, full of compassion, love, wisdom, comfort and balance. God allows us to see this in others that we may realize that the promises which they claimed from Scripture, and which were fulfilled in them, are equally ours to lay hold of in confident faith that Christ can fulfil them in us also.

Old people often become indulgent, but the man of God will maintain true proportion to the end. How difficult it is to know when to correct and when to let things roll on smoothly by passing over a matter. I came on this striking letter of father's to someone of about twenty, who was modern and up to date in the best sense of the word, while also a Christian. It is on the subject of the keeping of Sunday and presents a wonderful combination of love and unswerving faithfulness to principle.

"I feel sure that I need not be diffident in writing to you anything that is on my heart; and so I write to say how it grieved me to hear that you spent Sunday driving to the coast.

"That one day each week should be sanctified was God's will for us from the very first (Genesis 2) before sin came in. He renewed the law, when He gave the Ten Commandments, which are the fundamental principles of religion and of morality. These are binding upon us, as much as upon Israel, and they are a sign that shows that we belong to God, and keep His Covenant. He promises richest blessing to those who

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keep this command (Isaiah 58). This is one reason why the Buxton family have been signally blessed: and why England has been blessed and protected. It is a little bit of the Garden of Eden, which God in mercy has left us, when the remainder was lost because of sin.

"Beloved one, I believe no one has such influence over your brother as you have. Ought you not to have led him differently? No one was such a practical help to me, when I was his age, as my sister Janet, who was eighteen months older than me.

"I would lovingly warn you. I have found again and again that the keeping of Sunday is the great means whereby strong Christians are made. And the opposite is true: To walk with God it is vitally important to keep Sunday by giving time definitely to seek Him, and to receive His Word on that day.

"I know the tendency of the times is contrary to this, and to obey God means bearing the Cross, and giving such witness that exposes one to ridicule and persecution. But, as Japanese boys are taught, be a fish that swims against the stream, not a bit of wood that is carried down by it.

"I know this is your desire, and your practice. I send this out of deep love to you and out of some spiritual 'jealousy' lest you should lose the best of life, and your crown in eternity.

"Well, this is from me, in glowing affection and praise to God for all that you are.

"Thine, B. F. B."

It may well be that this combination of love and encouragement to maintain the highest standards was what brought that generation continually to see him. They felt he drew out the best in them and led them to God who

alone could help them to live up to the standards which He Himself has set.

Another striking letter at this time, in this case to my father, was from Miss Mary Sander, who was in Japan in the early days with my parents, and wrote in 1942:

“How often I have felt thankful for the lessons we learned in those early days more than fifty years ago in Matsuye. How you opened up God’s word to us as our weapon of warfare. I have never forgotten those wonderful lessons from the Tabernacle, the Temple, the Psalms, etc. I remember a night in the Rockies in a lonely hotel, so quiet, in which you opened your Bible at Ezekiel 40, and gave us wonderful thoughts on the chambers of the Temple, which have been a help to me ever since. My whole spiritual life was changed and enriched by those early years in Matsuye through Bible readings in Akayama. What a help they were to our missionary work, and what strength in times of loneliness. I feel, on looking back, that the way God used me to win Japanese to Christ was in the way you taught us in the use of the Scriptures, His own Word, the weapon of the Word, and His Spirit. It did the work. I remember feeling what comfort it was that not our weak words but His eternal Word was the weapon of our warfare. It seemed like a strong friend at hand. It was His word that brought the people in, I know. I have had such beautiful letters from many, whose faith was truly on the firm foundation of His own Word.”

The indispensable element in my father’s method of teaching was that his exposition had inevitably to be followed with an open Bible, with the result that the hearers learnt to use the Bible. Father would have been distressed to find that in some conventions to-day there often is

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hardly a meeting in which it would be profitable or even possible to use a Bible. The speaker announces his text and gives a splendid address in exposition of the Truth, but hardly once in doing so does he unfold one passage of Scripture or ask his hearers to refer to the Bible in order to note the authority for his statements. In very many churches it would be true to say that to bring a Bible in order to follow the sermon would be just silly. Something vital is lost here. Where the Bible is faithfully and systematically expounded, the light received during the meeting may be appropriated afterwards more fully by the hearer for himself as he goes over the passage verse by verse with the Bible references; and this will be teaching him and bringing him to get light from the Bible himself.

We, the torch-bearers of this and the coming generation, must be sure we grasp the Torch itself from the past torch-bearers, and hand it on to those who will succeed us. Already a generation has arisen within the membership of the outward Church of God that hardly realizes there is a Torch (the Bible) without which indeed the race cannot be carried through. They discuss and argue in place of studying what God says in the Scriptures. They have not had the Torch handed to them, aglow with flame and light. The results are already visible and call us to get back to direct Bible teaching.

Another point in expounding the Scriptures is raised in a letter from Frank Millard, so well known in C.S.S.M. circles of South Africa, who writes: "It was dear old Barclay Buxton who enabled me to trust Christ; I went to him as an Oxford undergraduate at Keswick in 1919, when I became desperate about the utter uselessness of my so-called faith—the type of faith described by St. James as being that of the demons, whom it caused to tremble. The way in which Barclay Buxton took me from verse to verse, showing perfect familiarity with the Scriptures, gave me

great confidence that he knew what the Word of God said on the matter. I complained that my faith in these promises did me no good. It simply 'didn't work'. He pointed out that all contracts were two sided: and that, if I did my part, I could 'take it for granted' that God did His.

"That phrase, not found in any version of the Scriptures, meant something to me, whereas 'believe' had ceased to mean anything. I thank God that through His servant that day the truth was given me from the Scriptures in my own tongue. Since then the Lord has been trying to teach me to do the same in the language of those to whom He has sent me."

Before going further I would like to insert at this advanced point in the story an air mail letter that arrived after the manuscript had gone to the printers, from Mr. George Ingram (a C.M.S. missionary in India)—giving his recollection of my father in retrospect as it had crystallized in his mind after forty-three years of mutual friendship. He writes:

It was in the winter of 1903 that I first met Barclay Buxton, a few months after my Christian life had been completely revolutionized by the wonderful blessing of sanctification received at a C.S.S.M. through Paget Wilkes. My heart had indeed been deeply cleansed from sin, and I had been wonderfully filled with the Holy Spirit, as God commands (Eph. 5: 18).

Returning for my fourth year at Cambridge I longed to share this deep spiritual experience with others, but felt my own need of further teaching before I could adequately meet the problems of other undergraduates in this matter. So I invited Barclay Buxton to come and give us some Bible Readings. Well do I remember meeting him at the station and our ride on the top of a horse tram to my rooms in Trinity Street. That afternoon a friendship began which deepened till the day of his death. He was indeed a big brother to me, whose friendship I loved and valued. I can-

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not adequately express what I owe spiritually to him and Paget Wilkes.

In what lay the secret of his life?

His Life. How often have I thought over this. The thing that most impressed me about him was that outstandingly he was a holy man of God. It was not his cleverness or his big athletic frame, or any of his human gifts, but that, like Barnabas, first and foremost he was "a good man, full of faith and of the Holy Ghost". And this was the universal testimony of those who knew him. Often I have noticed that as he entered to speak at a meeting, a hush fell, for a sense of the Presence of the Holy God had come upon all. Speaking of him, a Japanese Christian spontaneously told me that "In Japan there is a halo of holiness around his name". What a testimony to a foreign missionary of many years' service.

The Bible. The second secret of his life seems to me to have been that his knowledge of the Bible was evidently taught of the Holy Spirit. I first noted this at the Swanage C.S.S.M. in 1904 when I asked his advice about my daily Bible study. He told me that he always read through the Bible every year. He was soaked in the Word of God. His whole ministry was based on it. When he spoke, it was always to open up the scriptures themselves. His hearers were confronted with what God said and their hearts were searched and they saw God's purposes for them and the possibilities that the promises of God revealed of a holy life, filled with the Holy Ghost.

His burden for souls. He expected something to happen for God in sinners being saved and Christians made holy. I well remember the sad and pained look on his face when none professed to accept Christ after he had preached the weekly C.I.C.C.U. sermon. But how many will be around the Throne, whom he led to the Saviour or led on to holiness of heart and life.

A man of prayer. Again and again when I had a special service for God to do, he was the first person to whom I wrote for prayer help and his reply would come back to me

in India: "George, I will labour in prayer for you." How I valued it! What a blessing it brought into the work!

Japan was his first love. Japan for Christ and Christ for Japan was the cry of his soul. The undercurrent of his life was this burden for the evangelization of her people and the sanctification of her Christians. For this he prayed and worked.

Love. He was very loving. It was one of his special characteristics. His love came out to you and you felt it and could not help loving him. He seemed to love everybody. The largeness of his heart was wonderful, and so he was beloved.

Surely these six points were secrets of his character and life and fruitful service.

And what of his message? His great burden was to lead Christians into a life of holiness, which he had seen revolutionize so many sin-bound, luke-warm, fruitless Christians. Uncompromisingly he showed in the words of scripture that "this is the will of God, even your sanctification". He showed that God dealt fully with "the old man" and with "sin that dwelleth in me" and that then the overflowing filling "with all the fullness of God" could be enjoyed. (Eph. 3: 19) His speaking was clear and quiet, conveying a sense of awe for he brought you directly face to face with God Himself. Recently a friend wrote to us that a C.I.M. missionary had been staying with them who spoke of rich blessing received years ago, transforming life through the messages of Barclay Buxton and Paget Wilkes at a convention; and the work had lasted over the years.

The fellowship of His sufferings. But an account of Barclay Buxton's life would be incomplete without adding that I do not know of any convention speakers so misrepresented and spoken against by some Christians as Barclay Buxton and Paget Wilkes because of their message. Such would falsely accuse them of preaching sinless perfection; and yet, though I have known them intimately since 1903 and heard countless messages by them, I have never heard them even suggest this false doctrine, but rather deny it from the scriptures. The devil tried to spoil their ministry by such accusations.

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How often even critics would add: "But he lived all he preached." Let us then learn the deep lesson that, if we follow the Master who was reviled and evil spoken of by the religious leaders of His day, we, like this faithful servant of the Lord, will sometimes have to bear the Cross and be misunderstood and criticized by fellow Christians. Once Barclay Buxton said to me: "Covet the Cross, brother." This was a new message to me, for I had thought that the thing to do was to put up with the Cross and endure it . . . but Mr. Buxton had said: "Covet it." He knew much about "the fellowship of His sufferings".

How I praise God for the memory of such a life, for the blessing that he was made to me and so many others in different parts of the world, and for the inspiration he still is, for truly "he being dead yet speaketh".

GEORGE INGRAM.

*Church Missionary Society,
Etinadpur,
Afra District,
United Provinces,
India.*

The closing days of my parents' lives were drawing near—and here it might be mentioned how often letters from missionaries referred to the vital part played by my mother in all this work. At the end of Miss Sander's letter, quoted above, she adds: "Give my love to Margaret: I remember her kind thought for us always." Mother had a welcome for everyone and was intensely alive to their material need. The "mother" of a band of missionaries, like the mother of a home, needs to be human, understanding, firm and active to meet every need, and that my mother was, both in Japan and in the parish of Tunbridge Wells.

For two years prior to his death my father and mother had been helped by Grace Mozley. She had been a missionary in Japan and later had done great service in the

headquarters' office of the African Inland Mission, of which her brother-in-law, Mr. D. M. Miller, was the General Secretary. Now in God's wonderful way He called her aside to care for two of His aged warriors. Words cannot describe what her service meant to them both; first, while they were still about together; then her care of my father as he passed—and finally for a further fifteen months to my mother who broke her leg as a result of an accident on the evening of my father's funeral and never walked again. Grace Mozley's service was a "ministry of life" that conveyed love and peace and strength to my parents in no ordinary measure.

In the home at Wimbledon my father's Bible readings were carried on through the war in spite of bombs and blitzes. Though increasingly conscious that his strength was fast flowing away, he went on quietly with his normal life: within a month or two of his death he held his last series of Bible studies and continually dealt with his considerable correspondence. An amazing number of people from all parts of the world wrote after his death and mentioned letters received from him during his last months on earth. Even up to his last days he rose soon after 7 a.m. as usual for Bible study and prayer; for all through his life it had been his habit to be up early to meet the Lord. On the last Sunday that he was up, he went to church and afterwards he walked round the garden, noticing the condition of plants and shrubs with keen interest. Then later that week his powers began to fail and for five days he lay in bed, Grace Mozley continually at his bedside. Often he would break into prayer—for Japan: for individual Japanese: for relations or friends now serving God in different parts of the world. He prayed for towns where he had worked and people whom he had helped spiritually. To us who were watching and listening it gave a glimpse of the wide scope and the meticulous detail of his interest in the

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far-flung Church of God. Again and again he prayed that we all might be fully surrendered to God and trust Him.

At times he would think that he was speaking in some great meeting, or helping someone who had come to talk over his spiritual problems with him. Often he would press the need for receiving the Holy Spirit: "It can only come by the anointing of the Holy Spirit. It is a solemn fact and it is right to seek that anointing."

One of his last audible prayers was: "We pray Thee for victory. Make us more than conquerors, make us deeply men of God. Bless Thy people in this parish. As they meet the world, may they conquer. May they claim victory for Jesus Christ: a double victory in every case." (I think he meant victory in their own lives and in the work of God through them.) "Keep us. Give us more of the Holy Ghost. We want to pray for more love, joy, peace. As we pray for others, teach us how to pray boldly, strongly. We pray for more desire, for more conquest."

These days were more enriching than any convention. One saw what God had made him: and how holiness permeated into every recess of his being, so that when only half-conscious such things flowed out. That is the fullness of God's salvation. Some people said that the life of holiness which he unfolded from the Scripture could not be. But here we saw it inwrought in a man of like passions as ourselves, and working out in all the vicissitudes of daily life and in death; and we bowed our heads and worshipped and prayed.

At noon during his last day on earth a neighbour called and at once he asked after her daughter and prayed for her. An hour and a half later he quietly passed over into the presence of the King, and "all the trumpets sounded on the other side". He had passed radiantly into Life abundant; and, as John Bunyan wrote in the *Pilgrim's Progress*, we could say:

Now just as the gates were opened to let them in, I looked after them; and behold—the City shone like the sun: the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands and golden harps to sing praises withal.

And after that, they shut up the gates; which when I had seen, I wished myself among them.

A few minutes later a sweet child of about three arrived (her mother not knowing the situation), because the child wanted to give him a flower that she had picked.

How glorious, when He calls home His servants, that “the Lord, the Everlasting God,” is not embarrassed because of the work that still remains to be done. Long ago, “after the death of Moses the servant of the Lord, it came to pass that the Lord spake unto Joshua . . . saying: ‘Moses my servant is dead: now therefore arise, go. . . . Every place that the sole of your foot shall tread upon, that have I given unto you. . . . Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.’ ”

God’s purpose will not fail because a generation of His servants passes on. God’s promises and gifts are still ours: and God’s commission awaits the men and women with hearts that are “as a burning fire” towards all that concerns Him: and they will hear His still small voice calling them.

The work of our day is not done. The full inheritance of the Son of God, purchased at Calvary, has not yet been appropriated. We have the command to obey; and as we present ourselves to do His will regardless of cost, He will commission us to the sphere appointed to us and equip us for it according to the full measure of the promises and gifts of God with which our forefathers were endowed. So

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“let us labour therefore to enter in”. Let us be “zealous of good works”. Effectiveness for God demands such qualities; and yet finally “the reward of faith” in the “Well done, thou good and faithful servant,” will come to those who confidently trust Him in their service as witnesses to Him unto the uttermost parts of the earth.

EPILOGUE

And the very God of Peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is He that calleth you, who also will do it.

I THESS 5: 23, 24

Wherefore we receiving a kingdom which cannot be moved, let us have¹ grace, whereby we may serve God acceptably with reverence and godly fear.

HEB. 12: 28

¹ Greek word implies "take", and so "have".

Some booklets obtainable from the Japan Evangelistic Band

On to Sacrificial Service — Song of Solomon	Barclay F. Buxton	12p
Royal Anointing — Leviticus XIV	Barclay F. Buxton	1p
Sanctification	A. Paget Wilkes	12p
Faith Resurgent — History of the JEB	Eric W. Gosden	30p
A Church is Born — Two stories of new churches	Eric W. Gosden, P.T. Luke	15p
Theatre Street — The Kobe Mission Hall	Eric W. Gosden	12p

